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*Michael Vauk*

*R. W. Grand Master*

*1867-1868-1869.*







GRAND LODGE OF PENNSYLVANIA.

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ABSTRACT OF THE PROCEEDINGS  
OF THE  
GRAND LODGE  
OF THE  
MOST ANCIENT AND HONORABLE FRATERNITY  
OF  
FREE AND ACCEPTED MASONS OF PENNSYLVANIA  
AND  
MASONIC JURISDICTION THEREUNTO BELONGING.

BEING EXTRACTS FROM THE MINUTES OF ITS QUARTERLY AND  
ANNUAL GRAND COMMUNICATIONS

DURING THE YEAR A.D. 1890—A.L. 5890.

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PHILADELPHIA:  
1891.





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# Grand Lodge of Pennsylvania.

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## SPECIAL COMMUNICATION.

Held at Moore's, Delaware County, February 19, A.D.  
1890, A.L. 5890.

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### PRESENT:

BRO. CLIFFORD P. MACCALLA .	<i>R. W. Grand Master.</i>
" WILLIAM H. BURKHARDT .	{ <i>Acting R. W. Deputy Grand Master.</i>
" AUGUSTUS R. HALL . .	{ <i>Acting R. W. Senior Grand Warden.</i>
" MORDECAI D. EVANS . .	{ <i>Acting R. W. Junior Grand Warden.</i>
" THOMAS R. PATTON . .	<i>R. W. Grand Treasurer.</i>
" CHARLES H. KINGSTON .	<i>Acting R. W. Grand Secretary.</i>
" WILLIAM R. FRAZIER . .	<i>Deputy Grand Secretary.</i>
" EDWARD MATTHEWS . .	<i>Senior Grand Deacon.</i>
" WILLIAM W. SHOE . . .	<i>Junior Grand Deacon.</i>
" HENRY S. GETZ . . . .	<i>Grand Chaplain.</i>
" WILLIAM B. BROOMALL .	<i>D. D. Grand Master.</i>
" RICHARD M. JOHNSON . .	{ <i>Grand Stewards.</i>
" SAMUEL W. WRAY . . .	
" EDWIN S. STUART . . .	<i>Grand Marshal.</i>
" GEORGE W. TOWNSEND . .	<i>Grand Sword Bearer.</i>
" CHARLES W. CARNS . . .	<i>Grand Pursuivant.</i>
" WILLIAM A. SINN . . . .	<i>Grand Tyler.</i>
" CONRAD B. DAY . . . .	{ <i>R. W. Past Grand Masters.</i>
" CLIFFORD P. MACCALLA .	
" CONRAD B. DAY . . . .	{ <i>Grand Representative of the Grand Lodge of Ohio.</i>



Bro. CLIFFORD P. MACCALLA .	{	<i>Grand Representative of the Grand Lodges of Michigan and District of Columbia.</i>
“ THOMAS R. PATTON . . .	{	<i>Grand Representative of the Grand Lodges of England and Nevada.</i>
“ AUGUSTUS R. HALL . . .	{	<i>Grand Representative of the Grand Lodge of Maryland.</i>
“ SAMUEL W. WRAY . . .	{	<i>Grand Representative of the Grand Lodge of Mississippi.</i>

Grand Lodge opened in ample form at 4 o'clock 40 minutes P.M.

The new Masonic Hall at Moore's, Delaware County, was dedicated to Freemasonry, Virtue and Science, and Universal Benevolence.

Right Worshipful Grand Master Brother CLIFFORD P. MACCALLA delivered an oration.

Grand Lodge closed in harmony at 5 o'clock 55 minutes P.M.

CHARLES H. KINGSTON,  
*Acting Grand Secretary.*

# Grand Lodge of Pennsylvania.

## QUARTERLY COMMUNICATION.

Held at Philadelphia, March 5, A.D. 1890, A.L. 5890.

### PRESENT:

BRO. CLIFFORD P. MACCALLA .	<i>R. W. Grand Master.</i>
“ J. SIMPSON AFRICA . . .	<i>R. W. Deputy Grand Master.</i>
“ MICHAEL ARNOLD . . .	<i>R. W. Senior Grand Warden.</i>
“ MATTHIAS H. HENDERSON .	<i>R. W. Junior Grand Warden.</i>
“ THOMAS R. PATTON . . .	<i>R. W. Grand Treasurer.</i>
“ MICHAEL NISBET . . .	<i>R. W. Grand Secretary.</i>
“ CHARLES H. KINGSTON .	<i>Deputy Grand Secretary.</i>
“ CHARLES M. SWAIN . . .	<i>Senior Grand Deacon.</i>
“ MORDECAI D. EVANS . . .	<i>Junior Grand Deacon.</i>
“ JAMES W. ROBINS, D.D. .	} <i>Grand Chaplains.</i>
“ HENRY S. GETZ . . . . .	
“ ANDREW J. KAUFFMAN . .	} <i>D. D. Grand Masters.</i>
“ WILLIAM L. GORGAS . . .	
“ HUGH D. SCOTT . . . . .	
“ ISAAC A. ELLIOTT . . . .	
“ JUDSON ARMOR . . . . .	
“ THADDEUS S. ADLE . . . .	
“ HENRY A. TYSON . . . . .	
“ MANSFIELD MERRIMAN . .	
“ THOMAS F. WELLS . . . .	
“ ELBERT P. JONES . . . . .	
“ DAVID C. AINEY . . . . .	
“ CHARLES E. RIGGS . . . .	
“ AARON R. NILES . . . . .	
“ FRED. H. KELLER . . . . .	
“ EDGAR A. TENNIS . . . . .	
“ MYRON PARK DAVIS . . . .	
“ WILLIAM B. MEREDITH . .	
“ JOHN W. FARNSWORTH . .	



BRO. JAMES W. McDOWELL . . .	}	
" IRVIN MCFARLAND . . .	}	
" GEORGE R. MCCREA . . .	}	<i>D. D. Grand Masters.</i>
" ALEXANDER ELLIOTT . . .	}	
" WILLIAM B. BROOMALL . . .	}	
" FRANK M. HIGHLEY . . .	}	
" WM. ALLISON COCHRAN . . .	}	<i>Grand Stewards.</i>
" JOHN D. ROBERTS . . .		<i>Grand Marshal.</i>
" JOHN SLINGLUFF . . .		<i>Grand Sword Bearer.</i>
" WILLIAM H. BURKHARDT . . .		<i>Grand Pursuivant.</i>
" WILLIAM A. SINN . . .		<i>Grand Tyler.</i>
" RICHARD VAUX . . .	}	
" SAMUEL C. PERKINS . . .	}	
" MICHAEL NISBET . . .	}	
" CONRAD B. DAY . . .	}	<i>R. W. Past Grand Masters.</i>
" JOSEPH EICHBAUM . . .	}	
" CLIFFORD P. MACCALLA . . .	}	
" RICHARD VAUX . . .	}	<i>Grand Representative of the Grand Lodges of New York, Alabama, Texas, Minnesota, Washington, and Colon and Cuba.</i>
" SAMUEL C. PERKINS . . .	}	<i>Grand Representative of the Grand Lodges of Canada and Louisiana.</i>
" MICHAEL NISBET . . .	}	<i>Grand Representative of the Grand Lodge of North Caro- lina.</i>
" CONRAD B. DAY . . .	}	<i>Grand Representative of the Grand Lodge of Ohio.</i>
" JOSEPH EICHBAUM . . .	}	<i>Grand Representative of the Grand Lodge of New Bruns- wick.</i>
" CLIFFORD P. MACCALLA . . .	}	<i>Grand Representative of the Grand Lodges of Michigan and District of Columbia.</i>
" J. SIMPSON AFRICA . . .	}	<i>Grand Representative of the Grand Lodges of Missouri and New Hampshire.</i>

BRO. MICHAEL ARNOLD . . .	{	<i>Grand Representative of the Grand Lodge of Arkansas.</i>
" MATTHIAS H. HENDERSON	{	<i>Grand Representative of the Grand Lodge of Indiana.</i>
" THOMAS R. PATTON . . .	{	<i>Grand Representative of the Grand Lodges of England and Nevada.</i>
" AUGUSTUS R. HALL . . .	{	<i>Grand Representative of the Grand Lodge of Maryland.</i>
" CHARLES E. MEYER . . .	{	<i>Grand Representative of the Grand Lodge of Wisconsin.</i>
" JOHN CURTIS . . . . .	{	<i>Grand Representative of the Grand Lodge of Colorado.</i>
" WILLIAM B. HACKENBURG	{	<i>Grand Representative of the Grand Lodge of Rhode Island.</i>
" JAMES W. ROBINS, D.D. .	{	<i>Grand Representative of the Grand Lodge of Nebraska.</i>
" LOUIS WAGNER . . . . .	{	<i>Grand Representative of the Grand Lodge of Manitoba.</i>
" JOHN SLINGLUFF . . . .	{	<i>Grand Representative of the Grand Lodges of West Vir- ginia and Georgia.</i>
" GEORGE E. WAGNER . . .	{	<i>Grand Representative of the Grand Lodge of Oregon.</i>
" WILLIAM J. KELLY . . .	{	<i>Grand Representative of the Grand Lodge of Arizona.</i>
" MANSFIELD MERRIMAN .	{	<i>Grand Representative of the Grand Lodge of Connecticut.</i>
" SAMUEL W. WRAY . . . .	{	<i>Grand Representative of the Grand Lodge of Mississippi.</i>
" HENRY M. DECHERT . . .	{	<i>Grand Representative of the Grand Lodge of Virginia.</i>
" WM. ALLISON COCHRAN .	{	<i>Grand Representative of the Grand Lodge of Tennessee.</i>
" CHARLES M. SWAIN . . .	{	<i>Grand Representative of the Grand Lodge of New Mexico.</i>
" N. FERREE LIGHTNER . .	{	<i>Grand Representative of the Grand Lodge of Iowa.</i>

One hundred and twenty-three Lodges represented.



Grand Lodge opened in ample form at 6 o'clock 20 minutes P.M.

A petition for a Warrant for a Lodge to be held in Austin, Potter County, was read, and referred to the Grand Officers with power to act.

A missive was received and read from Most Worshipful ALBRO E. CHASE, ESQUIRE, Grand Master of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Maine, appointing Brother TORRENCE C. HIPPLE the Representative of that Grand Lodge near the Right Worshipful Grand Lodge of Pennsylvania; when, on motion, the missive was received, and Brother TORRENCE C. HIPPLE acknowledged as the Representative of that Grand Lodge near this Grand Lodge.

The Committee on Appeals made the following report; when, on motion, the resolution thereto attached was adopted:

*To Grand Lodge:*

In the matter of the appeal of Lodge No. 352 from the decision of District Deputy Grand Master Broomall.

The Committee on Appeals has examined this appeal. As the Grand Lodge in June, 1855, decided the principle of Masonic Law involved in this appeal, on a report from the Committee on Landmarks, and also in December, 1869, in a report of Committee on an appeal from Lodge No. 246, and as the decision of the District Deputy Grand Master is in harmony with the law and Landmark as decided by Grand Lodge, the Committee offer the following resolution:

*Resolved,* That the appeal be dismissed.

RICHARD VAUX,

*Chairman Committee on Appeals.*

The Right Worshipful Grand Master announced the appointment of Brother FRANK M. HIGHLEY on the Committee on Library, to fill the vacancy caused by the death of Brother J. FRANK KNIGHT.

Grand Lodge closed at 8 o'clock P.M.

*Michael Nisbet*  
*Grand Secretary*



# Grand Lodge of Pennsylvania.

## SPECIAL COMMUNICATION.

Held at Altoona, May 13, A.D. 1890, A.L. 5890.

### PRESENT:

BRO. CLIFFORD P. MACCALLA .	<i>R. W. Grand Master.</i>
" J. SIMPSON AFRICA . . .	<i>R. W. Deputy Grand Master.</i>
" MICHAEL ARNOLD . . .	<i>R. W. Senior Grand Warden.</i>
" WILLIAM A. DONALDSON .	{ <i>D. D. G. M., acting as R. W. Junior Grand Warden.</i>
" ALEXANDER M. LLOYD .	
" ALEXANDER M. LLOYD .	{ <i>Acting as R. W. Grand Treas- urer.</i>
" MICHAEL NISBET . . .	
" GEORGE H. MATEER . . .	<i>Deputy Grand Secretary.</i>
" LUTHER F. SMITH . . .	<i>Grand Chaplain.</i>
" WILLIAM A. DONALDSON .	{ <i>District Deputy Grand Masters.</i>
" ALEXANDER ELLIOTT . .	
" JAMES H. McCULLOUGH .	<i>Senior Grand Deacon.</i>
" SAMUEL B. TREES . . .	<i>Junior Grand Deacon.</i>
" WILLIAM H. DILL . . .	{ <i>Grand Stewards.</i>
" ATCHESON L. HENCH . .	
" WILLIAM R. FRAZIER . .	<i>Grand Marshal.</i>
" GEORGE B. ORLADY . . .	<i>Grand Sword Bearer.</i>
" WILLIAM M. REED . . .	<i>Grand Pursuivant.</i>
" WILLIAM A. SINN . . .	<i>Grand Tyler.</i>
" RICHARD VAUX . . . .	{ <i>R. W. Past Grand Masters.</i>
" MICHAEL NISBET . . . .	
" JOSEPH EICHBAUM . . .	
" CLIFFORD P. MACCALLA .	
" RICHARD VAUX . . . .	{ <i>Grand Representative of the Grand Lodges of New York, Alabama, Texas, Minnesota, Washington, and Colon and Cuba.</i>

Bro. MICHAEL NISBET . . .	{	<i>Grand Representative of the Grand Lodge of North Caro- lina.</i>
" JOSEPH EICHBAUM . . .	{	<i>Grand Representative of the Grand Lodge of New Bruns- wick.</i>
" CLIFFORD P. MACCALLA .	{	<i>Grand Representative of the Grand Lodges of Michigan and District of Columbia.</i>
" J. SIMPSON AFRICA . . .	{	<i>Grand Representative of the Grand Lodges of Missouri and New Hampshire.</i>
" MICHAEL ARNOLD . . .	{	<i>Grand Representative of the Grand Lodge of Arkansas.</i>

Grand Lodge opened in ample form at 12 o'clock 30 minutes P.M.

The Masonic Hall at Altoona was dedicated to Freemasonry, Virtue and Science, and Universal Benevolence.

Right Worshipful Past Grand Master Brother RICHARD VAUX delivered an oration.

Grand Lodge closed in harmony at 2 o'clock 15 minutes P.M.

*Michael Nisbet*  
*Grand Secretary*

# Grand Lodge of Pennsylvania.

## QUARTERLY COMMUNICATION.

Held at Philadelphia, June 4, A.D. 1890, A.L. 5890.

### PRESENT:

BRO. CLIFFORD P. MACCALLA .	<i>R. W. Grand Master.</i>
" J. SIMPSON AFRICA . . .	<i>R. W. Deputy Grand Master.</i>
" MICHAEL ARNOLD . . .	<i>R. W. Senior Grand Warden.</i>
" MATTHIAS H. HENDERSON	<i>R. W. Junior Grand Warden.</i>
" THOMAS R. PATTON . . .	<i>R. W. Grand Treasurer.</i>
" MICHAEL NISBET . . .	<i>R. W. Grand Secretary.</i>
" CHARLES H. KINGSTON .	<i>Deputy Grand Secretary.</i>
" CHARLES M. SWAIN . . .	<i>Senior Grand Deacon.</i>
" SAMUEL J. DICKEY . . .	<i>Junior Grand Deacon.</i>
" CHARLES L. WHEELER .	<i>Grand Chaplain.</i>
" HUGH D. SCOTT . . . .	} <i>D. D. Grand Masters.</i>
" JUDSON ARMOR . . . .	
" CHAS. S. VANDEGRIFT, JR.	
" THADDEUS S. ADLE . . .	
" HENRY A. TYSON . . . .	
" MANSFIELD MERRIMAN .	
" SAMUEL L. FRENCH . . .	
" THOMAS F. WELLS . . .	
" EDGAR A. TENNIS . . .	
" CHARLES L. WHEELER .	
" CALEB C. THOMPSON . . .	
" WALTER D. CLARKE . . .	
" JAMES W. BROWN . . . .	
" ALEXANDER ELLIOTT . . .	
" JOHN W. FARNSWORTH .	



BRO. JAMES ADAMS . . . .	}	<i>Grand Stewards.</i>
" ROBERT MACKEY . . . .		
" EDWIN S. STUART . . . .		<i>Grand Marshal.</i>
" EDWARD STRICKLAND . . . .		<i>Grand Sword Bearer.</i>
" WM. H. BURKHARDT . . . .		<i>Grand Pursuivant.</i>
" WILLIAM A. SINN . . . .		<i>Grand Tyler.</i>
" SAMUEL C. PERKINS . . . .	}	<i>R. W. Past Grand Masters.</i>
" MICHAEL NISBET . . . .		
" SAMUEL B. DICK . . . .		
" CONRAD B. DAY . . . .		
" JOSEPH EICHBAUM . . . .		
" CLIFFORD P. MACCALLA . . . .		
" SAMUEL C. PERKINS . . . .	}	<i>Grand Representative of the Grand Lodges of Canada and Louisiana.</i>
" MICHAEL NISBET . . . .		
" SAMUEL B. DICK . . . .	}	<i>Grand Representative of the Grand Lodge of North Caro- lina.</i>
" CONRAD B. DAY . . . .		
" SAMUEL B. DICK . . . .	}	<i>Grand Representative of the Grand Lodge of Kansas.</i>
" CONRAD B. DAY . . . .		
" JOSEPH EICHBAUM . . . .	}	<i>Grand Representative of the Grand Lodge of New Bruns- wick.</i>
" CLIFFORD P. MACCALLA . . . .		
" J. SIMPSON AFRICA . . . .	}	<i>Grand Representative of the Grand Lodges of Missouri and New Hampshire.</i>
" MICHAEL ARNOLD . . . .		
" MATTHIAS H. HENDERSON . . . .	}	<i>Grand Representative of the Grand Lodge of Indiana.</i>
" THOMAS R. PATTON . . . .		
	}	<i>Grand Representative of the Grand Lodges of England and Nevada.</i>

Bro. AUGUSTUS R. HALL . . .	{	<i>Grand Representative of the Grand Lodge of Maryland.</i>
" JOHN CURTIS . . . . .	{	<i>Grand Representative of the Grand Lodge of Colorado.</i>
" WILLIAM B. HACKENBURG	{	<i>Grand Representative of the Grand Lodge of Rhode Island.</i>
" LOUIS WAGNER . . . . .	{	<i>Grand Representative of the Grand Lodge of Manitoba.</i>
" ROBERT P. DECHERT . . .	{	<i>Grand Representative of the Grand Lodge of Indian Ter- ritory.</i>
" JOHN SLINGLUFF . . . . .	{	<i>Grand Representative of the Grand Lodges of West Vir- ginia and Georgia.</i>
" GEORGE E. WAGNER . . .	{	<i>Grand Representative of the Grand Lodge of Oregon.</i>
" WILLIAM J. KELLY . . . .	{	<i>Grand Representative of the Grand Lodge of Arizona.</i>
" GODFREY KEEBLER . . . .	{	<i>Grand Representative of the Grand Lodge of Idaho.</i>
" SAMUEL W. WRAY . . . . .	{	<i>Grand Representative of the Grand Lodge of Mississippi.</i>
" HENRY M. DECHERT . . .	{	<i>Grand Representative of the Grand Lodge of Virginia.</i>
" MANSFIELD MERRIMAN . .	{	<i>Grand Representative of the Grand Lodge of Connecticut.</i>
" CHARLES M. SWAIN . . . .	{	<i>Grand Representative of the Grand Lodge of New Mexico.</i>
" N. FERREE LIGHTNER . . .	{	<i>Grand Representative of the Grand Lodge of Iowa.</i>
" J. WESLEY SUPPLEE . . .	{	<i>Grand Representative of the Grand Lodge of Delaware.</i>

Ninety-four Lodges represented.

Grand Lodge opened in ample form at 7 o'clock 20 minutes P.M.

A petition for a Warrant for a Lodge to be held in Wayne, Delaware County, was received and referred to the Grand Officers with power to act.

A petition for a Warrant for a Lodge to be held in Homestead, Allegheny County, was received and referred to the Grand Officers with power to act.

A petition for a Warrant for a Lodge to be held in McKeesport, Allegheny County, was received and referred to the Grand Officers with power to act.

A missive was received and read from Most Worshipful GEORGE V. AYERS, ESQUIRE, Grand Master of the Most Worshipful Grand Lodge Ancient Free and Accepted Masons of Dakota, appointing Brother DAVID A. STEVENSON the Representative of that Grand Lodge near the Right Worshipful Grand Lodge of Pennsylvania; when, on motion, the missive was received, and Brother DAVID A. STEVENSON acknowledged as the Representative of the Most Worshipful Grand Lodge of Dakota near this Grand Lodge.

A circular letter was received and read from the Most Worshipful Grand Lodge of Tennessee, announcing the death of Most Worshipful Brother BENJAMIN FRANKLIN HALLER, Grand Master of Masons of Tennessee.

Ordered to be entered and filed.

An appeal from W. V. M., late a member of ——— Lodge, No. —, appealing from the action of said Lodge in expelling him December 7, 1889, was read and referred to the Committee on Appeals.



The Right Worshipful Grand Secretary reported that Lodges Nos. 60, 301, 373, and 533 were suspended for want of returns.

The Right Worshipful Grand Secretary reported that Lodge No. 240 not having paid its dues [two years] after due notice, stood suspended for non-payment thereof.

The Right Worshipful Grand Master announced the appointment of Brother JOHN STERLING as a Trustee of the Grand Lodge Charity Fund, to fill the vacancy caused by the death of our late Brother DANIEL M. FOX, deceased.

The Right Worshipful Grand Master reported the following facts relative to the so-called "Egyptian Masonic Rite of Memphis," and asked Grand Lodge to take suitable action thereon :

(1) The said Rite, in its title, claims to be a "Masonic" body, whereas it has been decided by two Grand Masters of Pennsylvania *not* to be a Masonic body.

(2) It addresses the official certificates which it issues to its members, "To all Masons throughout the globe," and "To all Free and Accepted Masons."

(3) In its constitution and official history, it asserts that its so-called Grand Master "shall always possess the right and have the power to make Masons at sight."

On motion of Past Grand Master Brother CONRAD B. DAY, the following preambles and resolutions were adopted :

WHEREAS, The so-called "Egyptian Masonic Rite of Memphis" has been decided by the Right Worshipful Grand Master of Masons of Pennsylvania to be *not* a Masonic body, and not entitled to occupy a Masonic Hall, dedicated to Freemasonry.

AND WHEREAS, The said so-called "Egyptian Masonic Rite of Memphis" in its title unlawfully asserts that it is a Masonic body.

AND WHEREAS, The said Rite unlawfully addresses its official certificates, issued to its members, "To all Masons throughout the globe," and "To all Free and Accepted Masons."

AND WHEREAS, The said Rite, in its constitution and official history, compiled and published by its so-called Grand Master, unlawfully asserts that its so-called Grand Master "shall always possess the right and have the power to make Masons at sight."

*Therefore, Resolved,* That the said so-called "Egyptian Masonic Rite of Memphis" is Masonically a clandestine body.

*Resolved,* That an Edict of the Right Worshipful Grand Lodge be issued, declaring the said so-called "Egyptian Masonic Rite of Memphis" to be clandestine, and notifying and requiring all Brethren Free and Accepted Masons in the jurisdiction of the Grand Lodge of Pennsylvania to sever their connection with and renounce their allegiance to said Rite within ninety days from this fourth day of June, A.L. 5890.

The Right Worshipful Grand Master announced the following appointment of Bursars of THOMAS R. PATTON Memorial Charity Fund.

BROTHER JOHN J. WEAVER . . . .	Lodge No.	2
" JOSEPH J. WILLIAMS . . . .	"	3
" BENJAMIN F. HUGHES . . . .	"	9
" WILLIAM A. SINN . . . .	"	19
" WILLIAM T. KRUMBHAAR . . . .	"	51
" WILLIAM ELDER . . . .	"	52
" JOHN KELLER, JR. . . .	"	59
" JOHN WORTHINGTON . . . .	"	67
" FRANK S. JOHNSTON . . . .	"	71
" THOMAS J. BELLVILLE . . . .	"	72

BROTHER	JOHN ROBINSON . . . .	Lodge No.	81
"	GEORGE W. SEELER . . . .	"	91
"	ROBERT J. LINDEN . . . .	"	114
"	JEROME B. JARDELLA . . . .	"	115
"	THEODORE C. KNAUFF . . . .	"	121
"	OTTO SCHAETTLE . . . .	"	125
"	WILLIAM C. CARRICK . . . .	"	126
"	MAXIMILIAN WEISS . . . .	"	130
"	EDWARD K. WOLGAMUTH . . . .	"	131
"	JACOB W. JACKSON . . . .	"	134
"	DAVID KLEIN . . . .	"	135
"	SMITH SKINNER . . . .	"	155
"	CHARLES H. BOWEN . . . .	"	158
"	THOMAS H. MARSHALL . . . .	"	186
"	DAVID T. DAVIES . . . .	"	187
"	MATTHIAS SEDDINGER . . . .	"	211
"	JOHN E. FRICKE . . . .	"	230
"	ROBERT H. VAUGHAN . . . .	"	246
"	J. MORTON THOMAS . . . .	"	271
"	WILLIAM B. JOSSLYN . . . .	"	274
"	THOMAS J. SMITH . . . .	"	289
"	JOHN S. WILBRAHAM . . . .	"	292
"	JOHN H. DYE . . . .	"	295
"	WALTER JONES . . . .	"	296
"	JULIUS H. MEDICKE . . . .	"	359
"	JOHN JAY GILROY . . . .	"	368
"	JAMES V. GOURLEY . . . .	"	369
"	CHARLES F. BALL . . . .	"	380
"	ELWOOD T. EVANS . . . .	"	384
"	GEORGE C. RODGERS . . . .	"	385
"	WILLIAM A. WITHERUP . . . .	"	386
"	WILLIAM COLEMAN . . . .	"	393
"	FRANCIS M. HIGHLEY . . . .	"	402
"	JOHN F. RAU . . . .	"	419
"	WILLIAM H. CHAMBERS . . . .	"	432
"	FRANK C. HEADMAN . . . .	"	436
"	EDWIN H. COANE . . . .	"	441



BROTHER	WILLIAM H. BELLOWS.	Lodge No.	444
"	WILLIAM G. GREELY . . .	"	449
"	JOSEPH BUTLER . . . . .	"	450
"	ALBERT MOORE . . . . .	"	453
"	WILLIAM McCOACH . . . .	"	456
"	JOHN J. RIGHTER. . . . .	"	470
"	SIMEON BARDSLEY . . . .	"	481
"	WILLIAM C. GROSS . . . .	"	482
"	HENRY DRAKE . . . . .	"	487
"	JOSEPH CHRIST. . . . .	"	491
"	BERTRAM L. KIMBALL. . .	"	493
"	EZRA S. BARTLETT . . . .	"	500
"	GEORGE HALE . . . . .	"	506
"	LOUIS F. LINDE, JR. . . .	"	519
"	CHARLES J. KLOPP . . . .	"	527
"	WILLIAM A. PIPER . . . .	"	528
"	WALTER E. BRAND . . . .	"	529

The Committee on Printing and Publishing offered the following resolution, which was adopted:

*Resolved*, That the Committee on Printing and Publishing are authorized to make contracts for steel-plate portraits of Past Grand Masters RICHARD VAUX and J. MADISON PORTER, for publication in connection with the proceedings of the current year.

Grand Lodge closed in harmony at 8 o'clock 25 minutes P.M.

*Michael A. Nisbet*  
Grand Secretary

# Grand Lodge of Pennsylvania.

## GRAND LODGE OF EMERGENCY.

Held at Philadelphia, August 19, A.D. 1890, A.L. 5890.

### PRESENT:

BRO. CLIFFORD P. MACCALLA .	<i>R. W. Grand Master.</i>
" J. SIMPSON AFRICA . . .	<i>R. W. Deputy Grand Master.</i>
" AUGUSTUS R. HALL . . .	{ <i>Acting R. W. Senior Grand Warden.</i>
" MORDECAI D. EVANS . . .	{ <i>Acting R. W. Junior Grand Warden.</i>
" THOMAS R. PATTON . . .	<i>R. W. Grand Treasurer.</i>
" MICHAEL NISBET . . .	<i>R. W. Grand Secretary.</i>
" CHARLES H. KINGSTON .	<i>Deputy Grand Secretary.</i>
" JAMES S. BARBER . . .	<i>Senior Grand Deacon.</i>
" WILLIAM T. REYNOLDS .	<i>Junior Grand Deacon.</i>
" J. S. J. McCONNELL, D.D.	{ <i>Grand Chaplains.</i>
" WILLIAM R. FRAZIER . .	
" GEORGE E. WAGNER . . .	
" WILLIAM J. KELLY . . .	{ <i>Grand Stewards.</i>
" SAMUEL W. WRAY . . .	
" EDWIN S. STUART . . .	<i>Grand Marshal.</i>
" HIBBERT P. JOHN . . .	<i>Grand Sword Bearer.</i>
" WILLIAM H. BURKHARDT	<i>Grand Pursuivant.</i>
" WILLIAM A. SINN . . .	<i>Grand Tyler.</i>
" MICHAEL NISBET . . .	{ <i>R. W. Past Grand Masters.</i>
" CONRAD B. DAY . . .	
" CLIFFORD P. MACCALLA .	
" MICHAEL NISBET . . .	{ <i>Grand Representative of the Grand Lodge of North Carolina.</i>

Bro. CONRAD B. DAY . . . .	{	<i>Grand Representative of the Grand Lodge of Ohio.</i>
" CLIFFORD P. MACCALLA . .	{	<i>Grand Representative of the Grand Lodges of Michigan and District of Columbia.</i>
" J. SIMPSON AFRICA . . . .	{	<i>Grand Representative of the Grand Lodges of Missouri and New Hampshire.</i>
" THOMAS R. PATTON . . . .	{	<i>Grand Representative of the Grand Lodges of England and Nevada.</i>
" AUGUSTUS R. HALL . . . .	{	<i>Grand Representative of the Grand Lodge of Maryland.</i>
" LOUIS WAGNER . . . . .	{	<i>Grand Representative of the Grand Lodge of Manitoba.</i>
" GEORGE E. WAGNER . . . .	{	<i>Grand Representative of the Grand Lodge of Oregon.</i>
" WILLIAM J. KELLY . . . .	{	<i>Grand Representative of the Grand Lodge of Arizona.</i>
" SAMUEL W. WRAY . . . .	{	<i>Grand Representative of the Grand Lodge of Mississippi.</i>

Forty-eight Lodges represented.

Grand Lodge opened in ample form at 7 o'clock 45 minutes P.M.

The Right Worshipful Grand Master CLIFFORD P. MACCALLA stated that he had called this Emergent Communication for the purpose of having the Grand Lodge formally accept the handsome symbolic decorations of Ionic Hall, Masonic Temple, just completed.

These decorations had been executed, at the cost and under the auspices of the Art Association of the Masonic Temple, by Brother GEORGE HERZOG.

The Right Worshipful Grand Master now, as President of the Art Association, formally transferred them



to the Trustees of the Grand Lodge of Free and Accepted Masons of Pennsylvania, the holders of the legal title of the property of Grand Lodge, and to the Committee on Temple, which has the care of the Temple and the supervision of its furniture.

Appropriate addresses were made by Right Worshipful Grand Master Brother CLIFFORD P. MACCALLA and the following Brethren :

Past Grand Master Brother CONRAD B. DAY, Right Worshipful Deputy Grand Master Brother J. SIMPSON AFRICA, Acting Right Worshipful Senior Grand Warden Brother AUGUSTUS R. HALL, Acting Right Worshipful Junior Grand Warden Brother MORDECAI D. EVANS, and Grand Secretary, Past Grand Master Brother MICHAEL NISBET; and by Brother WILLIAM J. KELLY, Chairman of the Temple Committee, who accepted the decorations on behalf of the Grand Lodge.

Grand Lodge closed in harmony at 8 o'clock 25 minutes P.M.

*Michael Nisbet*  
*Grand Secretary*

# Grand Lodge of Pennsylvania.

## QUARTERLY COMMUNICATION.

Held at Philadelphia, September 3, A.D. 1890, A.L. 5890.

### PRESENT:

Bro. J. SIMPSON AFRICA . . .	{	<i>R. W. Deputy Grand Master, acting R. W. Grand Master.</i>
" MICHAEL ARNOLD . . .	{	<i>R. W. Senior Grand Warden, acting R. W. Deputy Grand Master.</i>
" MATTHIAS H. HENDERSON	{	<i>R. W. Junior Grand Warden, acting R. W. Senior Grand Warden.</i>
" CHARLES M. SWAIN . . .	{	<i>Acting R. W. Junior Grand Warden.</i>
" THOMAS R. PATTON . . .		<i>R. W. Grand Treasurer.</i>
" MICHAEL NISBET . . .		<i>R. W. Grand Secretary.</i>
" CHARLES H. KINGSTON . . .		<i>Deputy Grand Secretary.</i>
" GEORGE W. SPIESE . . .		<i>Senior Grand Deacon.</i>
" WILLIAM R. FRAZIER . . .		<i>Junior Grand Deacon.</i>
" HENRY S. GETZ . . . . .		<i>Grand Chaplain.</i>
" JUDSON ARMOR . . . . .	{	<i>D. D. Grand Masters.</i>
" THADDEUS S. ADLE . . . . .		
" HENRY A. TYSON . . . . .		
" CHAS. S. VANDEGRIFT, JR.		
" MANSFIELD MERRIMAN . . .		
" THOMAS F. WELLS . . . . .		
" DAVID C. AINEY . . . . .		
" FRED. H. KELLER . . . . .		
" EDGAR A. TENNIS . . . . .		
" MYRON PARK DAVIS . . . . .		
" WILLIAM B. MEREDITH . . .		
" GEORGE H. SUHRIE . . . . .		
" GEORGE R. MCCREA . . . . .		
" JOHN W. FARNSWORTH . . .		

Bro. RICHARD M. JOHNSON . . .	}	<i>Grand Stewards.</i>
" JAMES M. COOPER . . .		
" EDWIN S. STUART . . .		<i>Grand Marshal.</i>
" GODFREY KEEBLER . . .		<i>Grand Sword Bearer.</i>
" WILLIAM H. BURKHARDT . . .		<i>Grand Pursuivant.</i>
" WILLIAM A. SINN . . .		<i>Grand Tyler.</i>
" SAMUEL C. PERKINS . . .	}	<i>R. W. Past Grand Masters.</i>
" MICHAEL NISBET . . .		
" CONRAD B. DAY . . .		
" JOSEPH EICHBAUM . . .		
" SAMUEL C. PERKINS . . .	}	<i>Grand Representative of the Grand Lodges of Canada and Louisiana.</i>
" MICHAEL NISBET . . .		
" CONRAD B. DAY . . .	}	<i>Grand Representative of the Grand Lodge of North Caro- lina.</i>
" JOSEPH EICHBAUM . . .		
" J. SIMPSON AFRICA . . .	}	<i>Grand Representative of the Grand Lodge of Ohio.</i>
" MICHAEL ARNOLD . . .		
" MATTHIAS H. HENDERSON . . .	}	<i>Grand Representative of the Grand Lodge of New Bruns- wick.</i>
" THOMAS R. PATTON . . .		
" AUGUSTUS R. HALL . . .	}	<i>Grand Representative of the Grand Lodges of Missouri and New Hampshire.</i>
" CHARLES E. MEYER . . .		
" JOHN CURTIS . . .	}	<i>Grand Representative of the Grand Lodge of Arkansas.</i>
" LOUIS WAGNER . . .		
	}	<i>Grand Representative of the Grand Lodge of Indiana.</i>
	}	<i>Grand Representative of the Grand Lodges of England and Nevada.</i>
	}	<i>Grand Representative of the Grand Lodge of Maryland.</i>
	}	<i>Grand Representative of the Grand Lodge of Wisconsin.</i>
	}	<i>Grand Representative of the Grand Lodge of Colorado.</i>
	}	<i>Grand Representative of the Grand Lodge of Manitoba.</i>



Bro. JOHN SLINGLUFF . . . .	{	<i>Grand Representative of the Grand Lodges of West Vir- ginia and Georgia.</i>
" GEORGE E. WAGNER . . . .	{	<i>Grand Representative of the Grand Lodge of Oregon.</i>
" WILLIAM J. KELLY . . . .	{	<i>Grand Representative of the Grand Lodge of Arizona.</i>
" MANSFIELD MERRIMAN . . . .	{	<i>Grand Representative of the Grand Lodge of Connecticut.</i>
" GODFREY KEEBLER . . . .	{	<i>Grand Representative of the Grand Lodge of Idaho.</i>
" SAMUEL W. WRAY . . . .	{	<i>Grand Representative of the Grand Lodge of Mississippi.</i>
" CHARLES M. SWAIN . . . .	{	<i>Grand Representative of the Grand Lodge of New Mexico.</i>
" N. FERREE LIGHTNER . . . .	{	<i>Grand Representative of the Grand Lodge of Iowa.</i>
" J. WESLEY SUPPLEE . . . .	{	<i>Grand Representative of the Grand Lodge of Delaware.</i>
" W. ALLISON COCHRAN . . . .	{	<i>Grand Representative of the Grand Lodge of Tennessee.</i>

One hundred and five Lodges represented.

Grand Lodge opened in due form at 7 o'clock P.M.

The acting Right Worshipful Grand Master, Brother J. SIMPSON AFRICA, stated that his occupancy of the station of the Right Worshipful Grand Master was occasioned by the execution of a long-cherished design of Right Worshipful Grand Master Brother CLIFFORD P. MACCALLA to visit the countries as well as the Craft of Europe, and after reading some personal cablegrams addressed to a Brother, directed the Right Worshipful Grand Secretary to read the following:

LONDON, September 3, 1890.

The Grand Master of Pennsylvania sends hearty greetings to his Grand Lodge from within the open Grand Lodge of England.

For the second time in one hundred and fifty-nine years, a Grand Master of Pennsylvania visits the Mother Grand Lodge and is warmly greeted.

CLIFFORD P. MACCALLA,  
*Grand Master.*

Whereupon Brother LOUIS WAGNER offered the following resolution, which was unanimously adopted:

*Resolved*, That the acting Right Worshipful Grand Master be requested to cable to Right Worshipful Grand Master Brother CLIFFORD P. MACCALLA the fraternal salutations of the Craft in Grand Lodge assembled, and to wish him a pleasant sojourn and a safe return.

A Communication was received and read from Lodge No. 580, petitioning Grand Lodge for a reissue of their Warrant which was destroyed by a great fire which occurred in their borough August 13, 1890, when, on motion, it was

*Resolved*, That the prayer of the petition be granted.

The Right Worshipful Grand Secretary Brother MICHAEL NISBET stated that Lodge No. 240, which was suspended for non-payment of two years' dues, at the Quarterly Communication June 4 last, had since paid its dues, and moved that the suspension be removed, which was agreed to.

The Right Worshipful Grand Secretary Brother MICHAEL NISBET reported that Lodges No. 60, 301, 373, and 533, which were suspended for want of returns, have since made their returns, and their Warrants are revived by Section 18 of Article 17 of Ahiman Rezon.

Brother WILLIAM J. KELLY, on behalf of the Trustees of the "THOMAS R. PATTON Memorial Charity Fund," read the By-Laws adopted by said Trustees for the government of the Board of Bursars of said Fund, and asked their approval, when, on motion duly made and seconded, they were approved.

Grand Lodge closed in harmony at 8 o'clock 15 minutes P.M.

*Michael Nisbet*  
*Grand Secretary*



# Grand Lodge of Pennsylvania.

## QUARTERLY COMMUNICATION.

Held at Philadelphia, December 3, A.D. 1890, A.L. 5890.

### PRESENT:

BRO. CLIFFORD P. MACCALLA .	<i>R. W. Grand Master.</i>
“ J. SIMPSON AFRICA . . .	<i>R. W. Deputy Grand Master.</i>
“ MICHAEL ARNOLD . . .	<i>R. W. Senior Grand Warden.</i>
“ MATTHIAS H. HENDERSON	<i>R. W. Junior Grand Warden.</i>
“ THOMAS R. PATTON . .	<i>R. W. Grand Treasurer.</i>
“ MICHAEL NISBET . . .	<i>R. W. Grand Secretary.</i>
“ CHARLES H. KINGSTON .	<i>Deputy Grand Secretary.</i>
“ MORDECAI D. EVANS . .	<i>Senior Grand Deacon.</i>
“ SAMUEL J. DICKEY . . .	<i>Junior Grand Deacon.</i>
“ JAMES W. ROBINS, D.D. .	} <i>Grand Chaplains.</i>
“ HENRY S. GETZ . . . .	
“ J. S. J. McCONNELL, D.D.	
“ CHARLES M. STOCK . . .	
“ ANDREW J. KAUFFMAN .	} <i>D. D. Grand Masters.</i>
“ WILLIAM L. GORGAS . .	
“ HUGH D. SCOTT . . . .	
“ ISAAC A. ELLIOTT . . .	
“ JUDSON ARMOR . . . .	
“ THADDEUS S. ADLE . . .	
“ HENRY A. TYSON . . . .	
“ CHAS. S. VANDEGRIFT, JR.	
“ MANSFIELD MERRIMAN .	
“ LAIRD H. BARBER . . .	
“ CHRISTOPHER LITTLE . .	
“ SAMUEL L. FRENCH . . .	
“ THOMAS F. WELLS . . .	
“ ELBERT P. JONES . . . .	

BRO. DAVID C. AINEY . . . .	}	<i>D. D. Grand Masters.</i>
" CHARLES E. RIGGS . . . .		
" AARON R. NILES . . . .		
" FREDERICK H. KELLER . . . .		
" EDGAR A. TENNIS . . . .		
" WILLIAM A. DONALDSON . . . .		
" CHARLES L. WHEELER . . . .		
" ALEXANDER ELLIOTT . . . .		
" CALEB C. THOMPSON . . . .		
" JOHN J. WADSWORTH . . . .		
" WALTER D. CLARK . . . .		
" WILLIAM B. MEREDITH . . . .		
" JAMES W. BROWN . . . .		
" JAMES W. McDOWELL . . . .		
" IRVIN MCFARLAND . . . .		
" GEORGE H. SUHRIE . . . .		
" JAMES S. MCKEAN . . . .		
" GEORGE R. MCCREA . . . .		
" JOHN W. FARNSWORTH . . . .		
" WILLIAM B. BROOMALL . . . .		
" JOHN T. BEARDSLEY . . . .	}	<i>Grand Stewards.</i>
" HENRY J. MCCARTHY . . . .		
" EDWIN S. STUART . . . .		<i>Grand Marshal.</i>
" JOHN SLINGLUFF . . . .		<i>Grand Sword Bearer.</i>
" WILLIAM H. BURKHARDT . . . .		<i>Grand Pursuivant.</i>
" WILLIAM A. SINN . . . .		<i>Grand Tyler.</i>
" SAMUEL C. PERKINS . . . .	}	<i>R. W. Past Grand Masters.</i>
" MICHAEL NISBET . . . .		
" CONRAD B. DAY . . . .		
" JOSEPH EICHBAUM . . . .		
" CLIFFORD P. MACCALLA . . . .		
" SAMUEL C. PERKINS . . . .	}	<i>Grand Representative of the Grand Lodges of Canada and Louisiana.</i>
" MICHAEL NISBET . . . .		
" CONRAD B. DAY . . . .	}	<i>Grand Representative of the Grand Lodge of North Caro- lina.</i>
" CONRAD B. DAY . . . .		
" CONRAD B. DAY . . . .	}	<i>Grand Representative of the Grand Lodge of Ohio.</i>
" CONRAD B. DAY . . . .		

Bro. JOSEPH EICHBAUM . . .	{	<i>Grand Representative of the Grand Lodge of New Brunswick.</i>
" CLIFFORD P. MACCALLA . .	{	<i>Grand Representative of the Grand Lodges of Michigan and District of Columbia.</i>
" J. SIMPSON AFRICA . . .	{	<i>Grand Representative of the Grand Lodges of Missouri and New Hampshire.</i>
" MICHAEL ARNOLD . . .	{	<i>Grand Representative of the Grand Lodge of Arkansas.</i>
" MATTHIAS H. HENDERSON	{	<i>Grand Representative of the Grand Lodge of Indiana.</i>
" THOMAS R. PATTON . .	{	<i>Grand Representative of the Grand Lodges of England and Nevada.</i>
" AUGUSTUS R. HALL . . .	{	<i>Grand Representative of the Grand Lodge of Maryland.</i>
" CHARLES E. MEYER . . .	{	<i>Grand Representative of the Grand Lodge of Wisconsin.</i>
" JOHN CURTIS . . . . .	{	<i>Grand Representative of the Grand Lodge of Colorado.</i>
" WILLIAM B. HACKENBURG	{	<i>Grand Representative of the Grand Lodge of Rhode Island, etc.</i>
" JAMES W. ROBINS, D.D. .	{	<i>Grand Representative of the Grand Lodge of Nebraska.</i>
" LOUIS WAGNER . . . . .	{	<i>Grand Representative of the Grand Lodge of Manitoba.</i>
" JOHN SLINGLUFF . . . . .	{	<i>Grand Representative of the Grand Lodges of West Vir- ginia and Georgia.</i>
" ROBERT P. DECHERT . . .	{	<i>Grand Representative of the Grand Lodge of Indian Ter- ritory.</i>
" GEORGE E. WAGNER . . .	{	<i>Grand Representative of the Grand Lodge of Oregon.</i>
" WILLIAM J. KELLY . . .	{	<i>Grand Representative of the Grand Lodge of Arizona.</i>



BRO. MANSFIELD MERRIMAN . . .	{	<i>Grand Representative of the Grand Lodge of Connecticut.</i>
“ GODFREY KEEBLER . . .	{	<i>Grand Representative of the Grand Lodge of Idaho.</i>
“ SAMUEL W. WRAY . . .	{	<i>Grand Representative of the Grand Lodge of Mississippi.</i>
“ W. ALLISON COCHRAN . . .	{	<i>Grand Representative of the Grand Lodge of Tennessee.</i>
“ N. FERREE LIGHTNER . . .	{	<i>Grand Representative of the Grand Lodge of Iowa.</i>
“ WILLIAM B. HANNA . . .	{	<i>Grand Representative of the Grand Lodge of Vermont.</i>
“ ARTHUR THACHER . . .	{	<i>Grand Representative of the Grand Lodge of Utah.</i>
“ J. WESLEY SUPPLEE . . .	{	<i>Grand Representative of the Grand Lodge of Delaware.</i>
“ DAVID A. STEVENSON . . .	{	<i>Grand Representative of the Grand Lodge of Dakota.</i>

Two hundred and ninety-six Lodges represented.

Grand Lodge opened in ample form at 10 o'clock and 15 minutes A.M.

Brother LOUIS WAGNER offered the following resolution, which was referred to the Committee on Finance, to report this evening.

*Resolved*, That this Grand Lodge contribute to the Masonic Home of Pennsylvania the sum of five hundred dollars (\$500), and the proper officers be, and they are, hereby authorized and directed to draw and pay that sum as herein provided.

This being the time designated by the Ahiman Rezon for the election of Officers and Trustees to serve the ensuing Masonic year, commencing on St. John's Day

next, the Right Worshipful Grand Master was pleased to appoint tellers, who having reported, the Right Worshipful Grand Master declared the following Brethren duly elected:

*R. W. Grand Master.*

Brother J. SIMPSON AFRICA.

Brother CLIFFORD P. MACCALLA having declined a re-election.

*R. W. Deputy Grand Master.*

Brother MICHAEL ARNOLD.

*R. W. Senior Grand Warden.*

Brother MATTHIAS H. HENDERSON.

*R. W. Junior Grand Warden.*

Brother WILLIAM J. KELLY.

*R. W. Grand Treasurer.*

Brother THOMAS R. PATTON.

*R. W. Grand Secretary.*

Brother MICHAEL NISBET.

*Trustees Grand Lodge Charity Fund.*

Brother EDWARD STRICKLAND.

“ ALPHONSO C. IRELAND.

“ JOHN S. STEVENS.

“ JOHN STERLING.

“ STOCKTON BATES.

*Trustees Girard Bequest.*

Brother SAMUEL C. PERKINS.

“ AZARIAH W. HOOPES.

“ JOHN L. THOMSON.

“ ALEXANDER H. MORGAN.

“ ELLSWORTH H. HULTZ.

A communication was received and read from Waymart Lodge, No. 542, Free and Accepted Masons, asking Grand Lodge for a new Warrant, their Warrant being lost through destruction by fire on the night of September 30, 1890; when, on motion, the prayer of the petition was granted.

A communication was received and read from Lodge No. 580, asking Grand Lodge permission to retain the ruin of their Warrant; when, on motion, it was

*Resolved*, That the prayer of the petition be granted.

An appeal was received from C. L. from the action of Lodge No. 261, Free and Accepted Masons, expelling him from said Lodge, which was referred to the Committee on Appeals.

An appeal was received from C. S. from the action of Lodge No. 437, in expelling him from said Lodge, which was referred to the Committee on Appeals.

A petition for a Warrant for a Lodge to be held in Dunmore, Lackawanna County, was received, and referred to the Grand Officers with power to act.



The Right Worshipful Grand Secretary made the following report, which was ordered to be entered and filed :

*To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons :*

The Grand Secretary respectfully presents the Annual Report of Lodges and Membership of this jurisdiction for the year ending December 27, 1889 :

Number of Lodges December 27, 1888	.	.	.	387
Constituted during 1889	.	.	.	<u>4</u>
Number of Lodges December 27, 1889	.	.	.	<u>391</u>
Number of Members December 27, 1888	.	.	.	39,893
Deduct for corrections since	.	.	.	<u>3</u>
				39,890
Admitted in 1889	.	.	.	563
Initiated	.	.	.	<u>2,354</u>
				<u>2,917</u>
				42,807
Suspended and expelled	.	.	.	555
Resigned	.	.	.	397
Died	.	.	.	<u>663</u>
				<u>1,615</u>
Total Membership December 27, 1889	.	.	.	<u>41,192</u>
Showing an increase during the year of	.	.	.	<u>1,302</u>

Fraternally submitted,

December 3, 1890-5890.

*Michael A. Nisbet*  
*Grand Secretary*

# LIST OF LODGES.

## ABSTRACT OF RETURNS OF LODGES FOR 1889.

No. of Lodge.	WHERE HELD.	TIME OF MEETING.	Membership, Dec. 27, 1888.	Admitted.	Initiated.	Suspended and Expelled.	Resigned.	Deceased.	Total.
2	Philadelphia .....	Third Monday.....	192	1	6			5	194
3	" .....	Third Tuesday.....	178	1	6			5	180
9	" .....	First Friday.....	182	1	12			3	192
19	" .....	First Thursday.....	280		13	7	3	6	277
21	Harrisburg.....	Second Monday.....	221	2	14	2	4	7	224
22	Sunbury.....	Eve. of or Mon. after F. M.	115		3			2	116
25	Bristol.....	Saturday on or bef. F. M.	133	1	2		3	3	130
43	Lancaster.....	Second Wednesday.....	266		12	3	1	7	267
45	Pittsburgh.....	Last Wednesday of each month.....	237	6	14	3	1	2	251
51	Philadelphia.....	Fourth Thursday.....	177	3	3	2		6	175
52	" .....	First Monday.....	173		3		1	6	169
59	" .....	Second Tuesday.....	434	4	20	8	1	6	443
60	Brownsville.....	First Monday.....	61		5			1	65
61	Wilkes-Barre .....	First Monday.....	131	1	11	1		3	139
62	Reading.....	First Monday.....	281		9	12	2	7	269
67	Philadelphia.....	Second Friday.....	178	1	10		3	6	180
70	Athens .....	Tuesday on or bef. F. M. and two weeks after.....	127		7	5		1	128
71	Philadelphia.....	Fourth Wednesday.....	190	1	14		1	3	201
72	" .....	Third Thursday.....	214	1	5	2		4	214
75	Phoenixville.....	Saturday bef. F. M.....	165	2	6	4	2	3	164
81	Philadelphia.....	Thursday on or bef. F. M.	69	1	7			1	76
91	" .....	Fourth Monday.....	179		6	4	1	4	176
106	Williamsport.....	First Monday.....	159		4		1	1	161
108	Towanda.....	Third Wednesday.....	184	3	3			2	188
114	Philadelphia.....	Third Friday.....	200		10			9	201
115	" .....	Second Monday.....	247	1	9	2		4	251
121	" .....	Second Thursday.....	189	1	6			6	190
125	" .....	Second Wednesday.....	235		7			3	239
126	" .....	Second Monday.....	185		1	2	3	6	175
130	" .....	Third Wednesday.....	279	2	18	2	1	5	291
131	" .....	Second Thursday.....	92	1	1	1			93
134	" .....	Last week-day night of the month.....	181	2	3				186
135	" .....	Wednesday on or bef. F.M.	191	3	4	2		6	190
138	Orwigsburg.....	Wednesday on or bef. F.M.	62		4		1	1	64
143	Chambersburg.....	Friday on or before F. M.	91	2	21	1		3	110



No. of Lodge.	WHERE HELD.	TIME OF MEETING.	Membership, Dec. 27, 1888.	Admitted.	Initiated.	Suspended and Expelled.	Resigned.	Deceased.	Total.
144	Lewisburg.....	Wednesday before F. M...	99	2	5				106
152	Easton.....	First Thursday.....	227	1	2		3	2	225
153	Waynesburg .....	Monday before F. M.....	44	2	4				50
155	Philadelphia.....	Fourth Tuesday.....	262	2	7	8	2	6	255
156	Drumore Centre ....	Saturday on or bef. F. M..	60	3	2	6	2	1	56
158	Philadelphia.....	First Tuesday.....	426	3	16	8	1	9	427
163	Monroeton.....	Tuesday on or bef. F. M...	54	2	4				60
164	Washington.....	First and Third Monday...	96	1	5				102
186	Philadelphia.....	Second Wednesday.....	275	2	9	2	1	7	276
187	" .....	Second Thursday.....	236	1	5	1		3	238
190	Norristown .....	First Monday.....	210	1	8			4	215
194	Selin's Grove.....	Two days before F. M., except when it falls on Tuesday, one day .....	81		9	2		1	87
197	Carlisle .....	Second Tuesday.....	61	2	8		1	1	69
199	Lock Haven.....	Thursday on or bef. F. M.	146		8	2	1	4	147
203	Lewistown.....	Second Tuesday.....	107	4	3			3	111
211	Philadelphia .....	First Friday.....	315	5	21	2	1	12	326
216	Pottsville.....	Monday on or before F.M.	195		3			4	194
218	Honesdale.....	Thursday on or bef. F. M.	90	2	3	4		2	89
219	Pittsburgh .....	Second Thursday.....	371	4	16	3	3	5	380
220	Hollidaysburg.....	First Tuesday.....	47	1	7			2	53
221	Pittsburgh .....	First Thursday .....	252	2	8	2	1	3	256
222	Minersville.....	Tuesday before F. M.....	64	2		1	2	3	60
223	Allegheny City.....	Second Monday.....	158	5	11		3	3	168
224	Danville.....	Third Tuesday.....	77	2	8		1	2	84
225	Greensburg .....	Second Monday.....	128	1	12	1		2	138
226	Lebanon .....	Wednesday on or bef. F.M.	145	3	5	1		1	151
227	Reading .....	First Tuesday.....	368	1	9	20	1	8	349
228	Uniontown.....	Second Monday.....	83	1	1	3		4	78
229	Rochester.....	Friday on or before F. M..	111	1	1		2	1	110
230	Philadelphia.....	Second Wednesday.....	231	1	2	4	1	8	221
231	Pittsburgh.....	Third Friday.....	91		14			3	102
232	Jersey Shore.....	Friday before F. M.....	61	1	3			2	63
233	Pittston.....	Tuesday on or before F. M.	132		3	2		1	132
234	Meadville.....	First Thursday.....	101	5	5	1		1	109
236	Chester.....	Thursday on or bef. F. M.	202		26	2		7	219
237	Beallsville.....	Wednesday before F.M....	35		3		1	1	36
238	Tamaqua .....	Friday on or before F. M.	168		6	6		3	165
239	Freeport.....	Fourth Monday.....	22	2	10		1	1	32
240	Montrose .....	Wednesday on or bef. F.M.	125	2	3			1	129
241	Warren.....	Third Thursday.....	173	3	6	8	1	2	171
242	Mauch Chunk.....	Wednesday on or bef. F.M.	119		9			4	124
243	New Castle.....	Fourth Tuesday.....	100	2	6	4	3		101
244	Kittanning.....	First Tuesday.....	91		11				102
245	Doylestown .....	Friday on or before F. M.	191		9	4		4	192
246	Philadelphia.....	Third Monday.....	388	2	16	1	2	9	394
247	Mansfield.....	Monday on or bef. F. M...	22	3	10				35
248	Tunkhannock .....	Monday on or bef. F. M...	155		5	3	1	2	154
249	Carbondale.....	First Wednesday.....	119	1	7	5		1	121



No. of Lodge.	WHERE HELD.	TIME OF MEETING.	Membership, Dec. 27, 1888.	Admitted.	Initiated.	Suspended and Expelled.	Resigned.	Deceased.	Total.
250	Sharon.....	First and Third Friday....	125	3	8	6	2	2	126
252	Fayette City.....	Monday before F. M.....	41	2	7			1	49
253	Pittsburgh.....	Last Tuesday.....	169	1	9		4	2	173
254	Pottstown.....	Second Wednesday.....	167	1	3	4	1	3	163
255	Shamokin.....	Friday on or before F. M..	111	1	5	3			114
256	Milton .....	Monday on or bef. F. M...	60		5		1	2	62
258	Conneautville .....	First and Third Monday...	52		5	4	2		51
259	New Brighton.....	First Tuesday.....	64	2	5			2	69
260	Carlisle.....	Third Thursday.....	84		5	2	1	1	85
261	Scranton.....	Second Thursday.....	75	3	4		3	1	78
262	Orrstown .....	Thursday on or bef. F. M.	34	1	4		3		36
263	Laceyville.....	Tuesday on or bef. F. M...	59			3	1		55
264	Columbus.....	Thursday on or bef. F. M.	70	1	1	1			71
265	Bloomsburg.....	Monday on or after F. M..	83		4		1		86
266	York .....	Tues. after 1st Monday....	121		6	1		4	122
267	Tremont .....	Saturday on or bef. F. M..	124	1	5			3	127
268	Bellefonte.....	Tuesday on or bef. F. M...	116		5	1		3	117
269	Pittsburgh S. Side...	First Friday.....	154	3	5	1	1	3	157
270	Schuylkill Haven....	Friday on or bef. F. M....	63		1		2	2	60
271	Philadelphia.....	First Monday.....	168	1	4	1	1	1	170
272	Butler .....	First Wednesday.....	49	11	8	1	1		66
273	Ardmore.....	Thursday on or bef. F. M.	170		10	5	5	1	169
274	Philadelphia.....	Fourth Tuesday.....	188	2	11	1	1	3	196
275	Latrobe.....	First Monday.....	72		1		2		71
276	Brookville.....	Second Monday.....	90		9	2	1	1	95
277	Clarion.....	First Monday.....	106	3	11	2		1	117
278	Johnstown.....	Second Tuesday.....	146		7		1	9	143
281	Altoona.....	Third Tuesday.....	130	3	16		1	1	147
282	Hollidaysburg .....	Monday on or after F. M.	91	1	3			1	94
283	Bethlehem.....	Wednesday on or bef. F.M.	135		7	3	1	1	137
284	Catasauqua.....	Friday on or before F. M..	97		3		1	2	97
285	St. Clair.....	Tuesday before F. M.....	78		2	1		1	78
286	Columbia .....	First Thursday.....	119	4	2	1		4	120
287	Pittsburgh.....	Third Tuesday.....	296	5	15	1	20	4	291
288	Allegheny City.....	First Wednesday.....	86		3		1	5	83
289	Philadelphia.....	Fourth Friday.....	161	1	5	2	2	2	161
290	Greenville .....	First and Third Monday...	114	4	21		1		138
291	Scranton.....	Third Friday.....	183	1	5			3	186
292	Philadelphia.....	Third Tuesday.....	252		11	6	4	3	250
294	Ashland.....	Second Thursday.....	133	1	5		1	1	137
295	Philadelphia.....	Fourth Wednesday.....	256	3	12			4	267
296	" .....	Second Thursday.....	178	2	8	1	1	4	182
297	Canonsburg.....	Second Monday.....	58		11	4	2	1	62
298	Media.....	Monday on or bef. F. M...	99	2	5		1	2	103
299	Muncy Borough.....	Thursday on or bef. F. M.	61		1			4	58
300	Huntingdon.....	Second Monday.....	158	1	12	3	2	5	161
301	Waverly.....	Tuesday on or bef. F. M...	26		3				29
302	Mechanicsburg.....	First Monday.....	105		6	1		1	109
303	Titusville .....	Second and 4th Tuesday...	140	3	1	3	2	6	133
304	Albion.....	First and Third Tuesday...	56	2	1		2	2	55

No. of Lodge.	WHERE HELD.	TIME OF MEETING.	Membership, Dec. 27, 1888.	Admitted.	Initiated.	Suspended and Expelled.	Resigned.	Deceased.	Total.
305	Hawley.....	Tuesday on or bef. F. M...	68		2	3			67
306	Troy.....	Saturday on or bef. F. M. and two weeks after.....	137		3		3	5	132
307	Womelsdorf.....	First Thursday.....	92	1	5			1	97
308	Fort Washington....	Saturday on or bef. F. M..	75		4			1	78
309	Downingtown.....	Friday on or before F. M..	56	1	4	2	1		58
310	Trappe .....	Saturday on or bef. F. M..	65		4	1		1	67
311	Portland.....	Thursday on or bef. F. M.	35	1	3			1	38
312	Ebensburg.....	Fourth Tuesday.....	51	2	6			1	58
313	Indiana.....	Second Tuesday.....	58	5	4		1		66
314	Clearfield.....	Monday on or bef. F. M...	60		10			1	69
315	Shippensburg .....	Second Friday.....	27					2	25
316	Franklin .....	First Monday.....	94	6	7		4	2	101
317	Wellsboro'.....	Tuesday on or bef. F. M...	82	3	7		1		91
318	Allegheny City.....	First Tuesday.....	202	5	14	5	3	2	211
319	New Bloomfield.....	Wednesday on or bef. F.M.	47	1	1		2		47
320	Bedford.....	Wednesday on or bef. F.M.	92	3	3	1			97
321	Pittsburgh.....	Third Tuesday.....	118		7	1	1	2	121
322	West Chester.....	Monday on or bef. F. M...	87		5		1	1	90
323	Scranton.....	First Tuesday.....	172	3	7	9	4	3	166
324	Mifflintown.....	Second Thursday.....	53	1	7		1		60
325	Stroudsburg.....	Monday on or bef. F. M ..	135		4			3	136
326	Trexlerstown.....	Tuesday on or bef. F. M...	75	1	3			2	77
327	Hazleton.....	Monday on or bef. F. M...	134		3		2	3	132
328	Jackson.....	Wednesday on or bef. F.M.	52		2	1	3	1	49
330	Hamlington .....	Monday on or bef. F. M...	58		6	1	1		62
331	Ligonier .....	Friday before F. M.....	24	1	6			1	30
332	Plymouth.....	Tuesday on or bef. F. M...	58		4			2	60
333	Allentown.....	Friday on or before F. M.	121		5	3	1	2	120
334	Bradford.....	Third Thursday.....	223	15	14	18	9	6	219
335	Montoursville.....	Wednesday before F. M...	51		3		1		53
336	Gettysburg .....	2d and 4th Thurs. from Oct. to March, and 2d Thurs. of remaining months....	78		3		1		80
337	Monongahela City...	Second Tuesday .....	116	2	6	1	4	4	115
338	Great Bend.....	Second Tuesday.....	83	4	1				88
339	Hyde Park.....	Third Monday.....	160	8	25	4	5	1	183
340	Green Tree.....	Wednesday on or bef. F.M.	112		5	3		1	113
341	Factoryville.....	Monday on or bef. F. M...	55	1	4	4	2		54
342	Coudersport.....	Second & 4th Wednesday	121	3	12		1	3	132
343	Cochranville.....	Tuesday on or bef. F. M...	102	1	5			1	107
344	Milford.....	Wednesday on or bef. F.M.	46		2				48
345	Scranton .....	Second Monday.....	92		8	1	1		98
346	Connellsville .....	Third Monday.....	89	2	10	4	1		96
347	Girard .....	First Wednesday.....	75		2	1	2	1	73
348	Hanover.....	Second and 4th Tuesday...	50		1				51
349	Catawissa.....	Tuesday bef. F. M.....	77	2	2	2	1	2	76
350	Blossburg.....	Saturday on or bef. F. M..	87	1	1			2	87
351	Knoxville.....	Wednesday on or bef. F.M.	30		1				31
352	Chester .....	Thursday after F. M.....	153		15	1		1	166



No. of Lodge.	WHERE HELD.	TIME OF MEETING.	Membership, Dec. 27, 1888.	Admitted.	Initiated.	Suspended and Expelled.	Resigned.	Deceased.	Total.
353	Oxford.....	Wednesday on or bef. F. M.	90		8	2		1	95
354	Shickshinny.....	Monday on or bef. F. M...	55			1	1		53
355	Blairsville.....	Second Thursday.....	62	2	13			1	76
357	Mahanoy City.....	Thursday on or bef. F. M.	84	2	7		2		91
358	Somerset.....	Tuesday on or bef. F. M...	89				2	2	85
359	Philadelphia.....	Fourth Thursday.....	123	1	4			3	125
360	Susquehanna.....	First Friday.....	111	2	4	2	4	2	109
361	Newville.....	Second Thursday.....	31		4				35
362	Erie.....	First Friday.....	175	8	13	2	1	1	192
363	Oil City.....	First and Third Friday....	152	4	12	5	6	2	155
364	Millersburg.....	First Friday.....	46		2				48
365	Corry.....	First Tuesday.....	84	1	1	2	4	3	77
366	Union City.....	First Friday.....	74		2			2	74
367	Reading.....	Third Thursday.....	74		6			2	78
368	Philadelphia.....	Third Tuesday.....	96	3	10	2	1		106
369	".....	Third Thursday.....	153		2	4	4	3	144
370	Mifflinburg.....	Monday on or bef. F. M...	44		2				46
371	Thompstontown.....	Monday on or bef. F. M...	37		1		1		37
372	Spartansburg.....	First Monday.....	34	2	6			1	41
373	Tioga.....	Third Thursday.....	25	1				1	25
374	Allegheny City.....	First Thursday.....	158	1	9	4	1	3	160
375	McKeesport.....	Second Tuesday.....	111	1	3		1	4	110
376	McVeytown.....	Tuesday on or after F. M.	38	1	2				41
377	Kutztown.....	Saturday on or bef. F. M..	89		1			1	89
378	Mount Carmel.....	Thursday before F. M.....	47			4	1	1	41
379	Ridgway.....	Second and 4th Tuesday...	101	2	9	3	2	1	106
380	Philadelphia.....	First Tuesday.....	62	3	6		1	1	69
381	Newport.....	Tuesday on or after F. M.	41		1	1			41
382	Emporium.....	Second Wednesday.....	61	2	4	1			66
383	Coatesville.....	Tuesday on or after F. M..	81	3	7		1		90
384	Philadelphia.....	First Monday.....	106					3	103
385	".....	First Thursday.....	170	3	8	5	1	6	169
386	".....	Third Wednesday.....	273		7	2	3	11	264
388	Smethport.....	Second & 4th Wednesday.	72	1	1	2	1		71
389	West Middlesex.....	First and Third Monday...	32		3	1	2		32
390	Pittsburgh.....	Second Wednesday.....	175	4	7	2		2	182
391	Philipsburg.....	Thursday on or bef. F. M.	83	1	2	3		1	82
392	Erie.....	Second Tuesday.....	163	2	10	3	3		169
393	Philadelphia.....	Fourth Tuesday.....	178	1	3	3	3	4	172
395	Kingston.....	Wednesday on or bef. F. M.	101	1	2	2		2	100
396	Easton.....	Second Tuesday.....	145	2	5	2	1	3	146
397	Williamsport.....	First Tuesday.....	86		2		1	1	86
398	Marietta.....	Monday on or bef. F. M...	66		6	2	1		69
399	North East.....	First and 3d Wednesday...	83	2	1		3	1	82
400	Jenkintown.....	Tuesday on or bef. F. M...	91	1	3	3		1	91
401	Watsonstown.....	Wednesday on or bef. F. M.	93	1	3	6		1	90
402	Philadelphia.....	First Friday.....	196	1	7	3		2	199
404	Northumberland.....	Monday on or bef. F. M...	48	2	1			2	49
405	Honey Brook.....	Wednesday on or bef. F. M.	37		7	2		1	41
406	Hamburg.....	Second Wednesday.....	59		2	1			60



No. of Lodge.	WHERE HELD.	TIME OF MEETING.	Membership, Dec. 27, 1888.	Admitted.	Initiated.	Suspended and Expelled.	Resigned.	Deceased.	Total.
408	Meadville.....	First Monday.....	50	1			1		50
409	Pine Grove.....	First Monday.....	56		2				58
410	Hatboro'.....	Wednesday on or bef. F. M.	55	1	4			1	59
411	Darlington.....	Friday on or before F. M.	26	1	1	2	1		25
412	Tidioute.....	Second Tuesday.....	41		1	1	1	1	39
413	Bath .....	Thursday on or bef. F. M.	36	1	3			2	38
414	Elysburg .....	Thursday on or bef. F. M.	34		1				35
415	Canton .....	Tuesday on or bef. F. M.	83	4	2	1	4	1	83
416	Edinboro'.....	Second and 4th Tuesday...	42		2		1	1	42
417	Christiana.....	Thursday on or bef. F. M.	59		2	5	1	2	53
418	Rome.....	Second and 4th Saturday..	42		2				44
419	Philadelphia.....	Second Tuesday.....	301	1	22			5	319
420	Conshohocken.....	Tuesday on or bef. F. M...	91		6		1	1	95
421	Osceola .....	Monday on or bef. F. M. ..	38	1	3				42
423	Shrewsbury.....	Second Tuesday.....	42		2				44
424	Jamestown .....	First and Third Friday....	50		2	5	3		44
425	Waterford.....	Saturday on or bef. F. M..	59		5	8	1	1	54
426	Cressona.....	Thursday on or bef. F. M.	49			1			48
427	Newtown, Bucks Co.	Wednesday on or bef. F. M.	82		1		3	3	77
428	Smithfield.....	Friday on or before F. M. and two weeks after.....	41				2		39
429	Harmony.....	Thursday on or bef. F. M.	27		6	3		2	28
430	Allegheny City.....	Second Thursday .....	152	1	9	2	3	3	154
431	Saltsburg.....	First Tuesday.....	32		2	1	2		31
432	Philadelphia.....	Second Thursday.....	155	2	11	3			165
433	New Castle.....	Third Tuesday.....	118	1	12	4	2	2	123
434	Sandy Lake.....	Fourth Thursday.....	60	1	9	3	3	1	63
435	Reading .....	First Friday.....	136	1	8	1		2	142
436	Philadelphia.....	Second Tuesday.....	168	6	10	2		3	179
437	Apollo.....	Second Tuesday.....	43		2	2	1		42
438	Nicholson.....	Saturday on or bef. F. M..	44	2	4		1		49
440	Slatington.....	Thursday on or bef. F. M.	46	1	2				49
441	Philadelphia.....	Third Friday.....	222		12	3	1	1	229
442	Wilkes-Barre .....	Second Monday.....	78	3	8			1	88
443	Green Castle.....	Thursday on or bef. F. M.	38		8			2	44
444	Philadelphia.....	Third Tuesday.....	80		3	1	1		81
446	Upper Uwchlan.....	Monday before F. M.....	37	1	1			1	38
448	Sharpsburg.....	Second Thursday.....	69	2	12	2	1		80
449	Philadelphia.....	Second Thursday.....	134	1	5		1	1	138
450	" .....	Fourth Wednesday.....	134		4	4		1	133
451	York.....	First Monday.....	49		1			1	49
453	Philadelphia.....	Third Thursday.....	136	1	12		1	1	147
454	Burgettstown.....	Second and 4th Friday....	29	2	12	5	1		37
455	Erie.....	Third Tuesday.....	144	1	7	9	2	3	138
456	Philadelphia.....	Second Tuesday.....	140	2	7			3	146
457	Beaver.....	Thursday on or bef. F. M.	52	2	6			1	59
458	Marysville .....	Fourth Tuesday.....	53		4		1		56
459	Masontown.....	Thursday on or bef. F. M.	25		2			1	26
460	Orangeville .....	Tuesday on or after F. M.	50		2			1	51
461	Coal Centre.....	Third Monday.....	40				1	1	38

No. of Lodge.	WHERE HELD.	TIME OF MEETING.	Membership, Dec. 27, 1888.	Admitted.	Initiated.	Suspended and Expelled.	Resigned.	Deceased.	Total.
462	Berwick.....	Friday on or after F. M...	73	1	5	5		3	71
463	Titusville.....	First and Third Monday...	61	2	8	1		1	69
464	Harrisburg.....	Third Thursday.....	154	3	14		2	3	166
465	New Oxford.....	Third Monday.....	15						15
466	Olyphant.....	Friday on or before F. M.	31	1	7			1	38
467	White Haven.....	Second and 4th Monday...	78	1	5		1		83
468	Wyoming.....	Friday on or before F. M.	39	2	3	5			39
469	Coopersburg.....	Tuesday on or bef. F. M...	45						45
470	Philadelphia.....	Fourth Thursday.....	73		6	1		1	77
471	LeRaysville.....	Saturday on or bef. F. M..	37		3		1		39
472	Union Dale .....	Saturday on or bef. F. M..	23	1		5	1		18
473	Cambridgeboro'.....	Second and 4th Friday....	61	7	13	3	2		76
474	Ashley.....	Tuesday on or bef. F. M...	82		2		2		82
475	Kennett Square.....	Thursday on or bef. F. M.	80						80
476	Lancaster.....	First Tuesday.....	112	2	6	2	1	2	115
477	Westfield.. ..	Saturday on or bef. F. M..	105	1	3	6			103
478	Beaver Falls.....	Fourth Monday .....	66		4	1	1		68
479	Birdsboro'.....	Thursday on or bef. F. M.	30	1	7	2			36
480	Curwensville.....	Tuesday on or bef. F. M...	78	1	2			1	80
481	Philadelphia.....	First Thursday.....	315	1	15		2	5	324
482	" .....	First Tuesday.....	153		12	4	1	4	156
483	Rouseville.. ..	First and 3d Wednesday...	52	2	2				56
484	Pittsburgh.....	Second Monday.....	215	3	15	1	5	6	221
485	Smith's Ferry.....	Wednesday on or bef. F. M.	31	1	3		1		34
486	Middletown .....	First Monday .....	67	2	3				72
487	Philadelphia.....	First Tuesday.. ..	118		14			1	131
490	Altoona.....	First Tuesday.....	113	1	9	1			122
491	Philadelphia.....	Fourth Monday.. ..	87	1	4	4	1	1	86
493	" .....	Second Monday.....	184	3	6	4	1	1	187
494	Tyrone .....	Third Monday.....	74		1	2		1	72
495	Renovo.....	First Tuesday.....	72	1	3	1	2		73
496	Safe Harbor.....	Friday on or before F. M..	39	1	5	2			43
498	Linesville.....	First and Third Tuesday...	41		1	1	2		39
499	West Pittston.....	Wednesday on or bef. F. M.	96	1	6		2	1	100
500	Philadelphia.....	Third Wednesday.....	233	3	30	2		4	260
502	Tarentum.....	Friday on or before F. M..	56		8		1	2	61
503	Wrightsville.....	Third Monday.....	42		1		2	1	40
504	Moscow.....	Friday on or before F. M..	51	2	9				62
505	Port Allegheny.....	First Tuesday.....	44	3	2	1	1		47
506	Philadelphia.....	Second Thursday.....	103		10		1	5	107
507	New Milford.....	Second Wednesday.....	35		2	4			33
508	Pittsburgh.....	First Friday.....	183	3	19	1	12		192
509	" .....	Second Friday.....	78	1	8	3			84
510	Braddock's Field.....	Third Tuesday.....	110	6	10	1		1	124
511	Shenandoah.....	Wednesday before F. M...	73		5	1	3	1	73
512	Quakertown.....	Thursday on or bef. F. M.	69	2	4		1	1	73
513	Pittsburgh.....	First Tuesday.....	76	1	8		1		84
515	Osceola Mills.....	Second Monday.....	69	1	9		1	2	76
516	Danville.....	Second Tuesday.....	76		6			2	80
517	Sharpsville.....	First Monday.....	29	2	3		1	2	31



No. of Lodge.	WHERE HELD.	TIME OF MEETING.	Membership, Dec. 27, 1888.	Admitted.	Initiated.	Suspended and Expelled.	Resigned.	Deceased.	Total.
518	Greensburg .....	Third Tuesday.....	94		7	2		3	96
519	Philadelphia.....	Third Thursday.....	151	1	9	3		5	153
520	St. Petersburg.....	First Thursday.....	55		4		3		56
521	Parker's Landing ...	First Monday.....	39	3	4	4	2		40
522	New Bethlehem.....	First Wednesday.....	41	1	4		1		45
523	Jermyn.....	Tuesday on or bef. F. M...	28		2				30
524	Everett Borough.....	Friday on or before F. M.	58		3	1	4		56
525	Allegheny City.....	Third Monday.....	142	4	8	1		2	151
526	Elizabeth.....	Wednesday before F. M...	54		4	2	2	1	53
527	Philadelphia.....	Second Friday.....	132		3	5	1	1	128
528	" .....	Second Tuesday.....	124	5	13	2		2	138
529	" .....	First Thursday.....	142		7	1			148
530	Bellevue.....	Third Monday.....	44		2	1	4		41
531	Dallas.....	Thursday on or bef. F. M.	29		2				31
532	Driftwood.....	Friday on or before F. M..	77		3		1		79
533	Wattsburg.....	First and Third Saturday	30		2				32
534	Punxsutawney.. ....	First Tuesday.....	57	4	6	2	3		62
535	Pittsburgh.....	Fourth Friday.....	54		4		1		57
536	Reynoldsville.....	Fourth Tuesday.....	47				1		46
537	Centre Hall.....	Monday on or before F.M.	43	1	2	4			42
538	Johnstown.....	First Thursday.....	92		5			8	89
539	Roaring Spring.....	Thursday on or bef. F. M.	44		6	2			48
540	Petrolia.....	Wednesday on or bef.F.M.	66	8	8		1		81
541	Nanticoke.....	First Thursday .....	71	1	4				76
542	Waymart.....	Tuesday on or bef. F. M...	37		4			2	39
543	Fernwood.....	Third Tuesday.....	127	1	34	3	7	1	151
544	Mansfield.....	First and Third Monday...	85		17	3		1	98
545	New London.....	Monday on or before F.M.	50		4			1	53
546	Pittsburgh.....	Second Thursday .....	103	1	10		2		112
547	Sugar Grove.....	Friday on or before F. M.	61				2		59
548	Verona.....	Tuesday on or bef. F. M...	40	1	5			1	45
549	Reading.....	Fourth Thursday.....	60		10	1	1		68
550	Edenburg.....	First Tuesday.....	41		1	3	4		35
551	Mount Joy.....	Friday on or before F. M..	44		4		1		47
552	Emlenton.....	Second Monday.....	48	1	4	1	1		51
553	Spring City.....	Thursday on or bef. F. M.	74		2			2	74
554	Meyersdale .....	Monday on or before F.M.	70		8	3	1	1	73
555	Duke Centre.....	First and Third Tuesday ..	115	2	5		4	1	117
556	Ulysses.....	First and 3d Wednesday...	54	1	7				62
557	Tionesta.....	First Monday.....	37		1	2			36
558	Lansdale.....	Thursday on or bef. F. M..	39		1			1	39
559	DuBois .....	First and Third Thursday	63		7		1	4	65
560	Eldred.....	Every Wednesday.....	75	1	4		1	1	78
561	Allentown.....	Fourth Thursday.....	61		6	1		2	64
562	Scottdale.....	First and Third Thursday	47		3	2	2	1	45
563	Hellertown.....	Friday on or before F. M.	40		1				41
564	Coatesville .....	Thursday on or bef. F. M.	82		5				87
565	Bangor .....	Second Wednesday.....	42	1	8				51
566	Kane.....	First and 3d Wednesday...	43		2				45
567	Reigelsville.....	Wednesday on or bef.F.M.	27		5				32



No. of Lodge.	WHERE HELD.	TIME OF MEETING.	Membership, Dec. 27, 1888.	Admitted.	Initiated.	Suspended and Expelled.	Resigned.	Deceased.	Total.
568	Derry Station .....	Last Thurs. night of month	30		7				37
569	Parksburgh.....	Friday on or after F. M ...	28		3		1		30
570	Wiconisco.....	Tuesday on or bef. F. M...	41		7				48
571	Wilcox .....	First and Third Tuesday ..	29		5			1	33
572	Orbisonia .....	Last Tuesday.....	30		8		2		36
573	Millvale Borough....	First Wednesday.....	41	1	7	1			48
574	Coalport.....	Fourth Monday.....	27		5				32
575	Mercer.....	Second and 4th Thursday..	12	2	14				28
576	Pittsburgh.....	First Monday.....		57	16				73
577	Leechburg.....	Second Thursday.....		16	5				21
578	Moore's.....	First Thursday.....		16	29				45
579	Taylorville.....	Fourth Monday.....		8					8

The Trustees of the Grand Lodge Charity Fund made the following report, which was ordered to be entered and filed :

PHILADELPHIA, November 25, 1890.

*To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons :*

The Trustees of the Grand Lodge Charity Fund respectfully submit this their report of the receipts and disbursements for the fiscal year ending November 15, A.L. 5890.

Dr.

Nov. 15, 1889.	To Balance as perreport . . .	\$2146.30
March 2, 1890.	To Interest collected, being for 6 months on \$72,000 Masonic Temple 5 per cent. Loan .	1800.00
Sept. 2, 1890.	To Interest collected, being for 6 months on \$72,000 Masonic Temple 5 per cent. Loan .	1800.00
Nov. 2, 1890.	To Interest on Deposits allowed by the Fidelity Trust and Safe Deposit Co. . . . .	40.30
	Total debits . . . . .	\$5786.60

Cr.			
Dec.	2, 1889.	By cash paid Fidelity Safe Deposit Co., rent of safe 1 year to Dec. 1, 1890	\$10.00
Jan.	7, 1890.	By cash paid Order No. 37, for use of Almoners	1200.00
April	8, 1890.	By cash paid Order No. 38, for use of Almoners	500.00
July	8, 1890.	By cash paid Order No. 39, for use of Almoners	500.00
Sept.	1, 1890.	By cash paid R. W. G. Lodge for new Masonic 4 per cent. Loan for Investment . . .	1000.00
Oct.	7, 1890.	By cash paid Order No. 40, for use of Almoners	<u>1000.00</u>
			\$4210.00
Balance . . .			<u>\$1576.60</u>

Deposited in the Fidelity Trust and Safe Deposit Co.

The accounts with the securities held by the Trust have been examined by the Finance Committee and found correct.

Notice having been received from the Finance Committee of Grand Lodge that the "Masonic Temple 5 per cent. Loan" would be converted into a new loan, to be called the "Four per cent. Masonic Redemption Loan," on September 1, 1890, at which time the 5 per cent. Loan expired, a special meeting of your Trustees was called, when it was unanimously agreed that the Trust have the seventy-two thousand dollars of Masonic Temple 5 per cent. Loan held by them converted into a like amount of the 4 per cent. Masonic Redemption Loan to be issued by the Right Worshipful Grand Lodge.

Your Trustees feeling that this change would reduce the income on the investment, they unanimously resolved to ask the Grand Lodge the privilege of subscribing for an additional one thousand dollars of the new Loan above their holdings—they to pay for the same from the unexpended balance in their hands.

The Grand Lodge having granted this privilege to Masonic bodies and trusts, your Trustees have purchased an additional one thousand dollar bond of the new Loan, making the amount of the investment in their hands seventy-three thousand dollars, all of which is invested in the "Four per cent. Masonic Redemption Loan." The certificates for the same are deposited in safe rented from the Fidelity Trust and Safe Deposit Co., No. 329 Chestnut Street, Philadelphia, and are numbered and described as follows, viz.:

Certificates Nos. 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59,—13 Certificates of \$5000 each .	\$65,000.00
Certificates Nos. 188, 189, 190,—3 Certificates of \$1000 each . . . . .	3,000.00
Certificates Nos. 169, 170, 171, 172, 173, 174, 175, 176,—8 Certificates of \$500 each . . .	4,000.00
Certificates Nos. 213, 214, 215, 216, 217, 218, 219, 220, 221, 222,—10 Certificates of \$100 each	<u>1,000.00</u>
Total,—34 Certificates, amounting to . . . . .	\$73,000.00

Respectfully and fraternally submitted,

EDWARD STRICKLAND,  
ALPHONSO C. IRELAND,  
AUGUSTUS R. HALL,  
JOHN S. STEVENS,  
JOHN STERLING,

*Trustees of Grand Lodge Charity Fund.*

The Trustees of the Girard Bequest made the following report; when, on motion, the resolution thereto attached was adopted:

*To the Right Worshipful Grand Lodge of Pennsylvania:*

The Trustees of the Girard Bequest respectfully report that they have received during the fiscal year ending November 15, 1890:



From Interest on Investments . . .	\$3187.00	
“ “ “ Deposits . . .	<u>16.91</u>	
		\$3203.91
To which add balance November 15, 1889, per Report of Finance Committee. . . . .		<u>1714.13</u>
		\$4918.04

They have paid during the same period Orders for the use of the Stewards of the Stephen Girard Charity Fund . . .	\$3000.00	
And Jan. 26, 1890, for \$1000 ; 5 per cent. Masonic Temple Redemption Loan . .	<u>1000.00</u>	
		4000.00

Leaving a balance November 15, 1890, of . \$918.04

on deposit in the Pennsylvania Company for Insurances on Lives and Granting Annuities.

Their accounts with the securities of the Trust have been examined by the Finance Committee and found correct.

No change has been made in the investments except the purchase, as above, of an additional \$1000 of the 5 per cent. Masonic Temple Redemption Loan and the exchange September 4, 1890, of the \$52,000 of this Loan (called in under the option provided for in its creation) for an equal amount of the new 4 per cent. Masonic Temple Redemption Loan. At the close of the fiscal year, November 15, 1890, the investments of the Fund stood as follows :

Masonic Temple Redemption Loan, 4 per cent. .	\$52,000.00	
(10 Certificates Nos. 36 to 47, \$5000 each, and 2 Certificates, Nos. 186-7, \$1000 each.)		
Lehigh Coal and Nav. Co.'s Gold Loan, 6 per cent. .	8,000.00	
West. Penna. R. R. (Pittsburgh Branch) Bonds, 6 per cent. . . . .	<u>1,200.00</u>	
10 shares Continental Pass. Railway Stock, 6 per cent. . . . .	<u>1,000.00</u>	
		\$62,200.00

The securities are in the hands of the Chairman, and are deposited in his box at the Fidelity Company.

It will be noticed that the reduction of one per cent. per annum on five-sixths of the Fund, owing to the exchange of the 5 per cent. Masonic Temple Redemption Loan, renders necessary a reduction in the annual appropriation for the use of the Stewards. Annual Income will be \$2692.

The Trustees recommend the adoption of the following resolution :

*Resolved*, That the sum of two thousand five hundred dollars (\$2500) be, and the same is, hereby appropriated to the Stewards of the Stephen Girard Charity Fund for the year ending December, 1891, to be drawn for in the usual manner.

SAMUEL C. PERKINS,  
A. W. HOOPES,  
A. H. MORGAN,  
JOHN L. THOMSON,  
ELLSWORTH H. HULTS,

December 3, 1890.

*Trustees.*

The Commissioners of the Sinking Fund made the following report; when, on motion, the resolution thereto attached was adopted :

*To the Right Worshipful Grand Lodge of Pennsylvania :*

The Commissioners of the Sinking Fund respectfully present their Seventeenth Annual Report :

The balance on hand November 15,  
1889, as appears by their Sixteenth  
Annual Report, presented to Grand  
Lodge at the Quarterly Communi-  
cation, December 4, 1889, was . . . \$5,082.57

They have since received :

From Grand Treasurer, in full of ap-  
propriations for 1889, 1890 . . . 30,000.00

From Ashhurst 3 Mortgages, sold	.	\$20,000.00	
“ Kohl Mortgage, sold	.	6,000.00	
“ Graham Mortgage, paid off	.	13,000.00	
“ Edwards Mortgage	.	900.00	
“ Steel Mortgage, sold	.	20,000.00	
“ Crawford Mortgage, sold	.	5,000.00	
“ Miller Mortgage, sold	.	3,500.00	
“ Hall Mortgage, sold	.	6,000.00	
“ Beringer Mortgage, sold	.	2,000.00	
“ West Penna. R. R.			
Bonds, sold	.	\$15,500.00	16,236.75
“ Phila. and Reading			
R. R. Imp., sold	.	10,000.00	10,427.50
“ Louisville 4's, sold	.	10,000.00	10,099.76
“ Meadville 4's, sold	.	1,000.00	1,009.00
“ Meadville School 4's,			
sold	.	3,000.00	3,038.41
“ Phila. and Erie R. R.			
4's, sold	.	25,000.00	25,187.50
“ Crawford Co. 4's, sold			2,000.00
“ L. H. Taylor & Co., loan, paid off		95,500.00	
			<u>\$274,981.49</u>
“ Temporary Loan	.	\$2,100.00	
Less amount paid off	.	922.00	1,178.00
Amount carried forward	.		<u>\$276,159.49</u>

Add interest as follows:

On Masonic Loan	.	\$8,960.00
On West Penn. R. R. 6's	.	465.00
On Phila. and Reading		
R. R. Improvement 6's	.	300.00
On Louisville 4's	.	400.00
On Meadville 4's, less tax	.	514.27
On Meadville School 4's	.	200.00
On Crawford County 4's	.	80.00
On Phila. and Erie R. R. 4's	.	500.00
On Steel Mortgage	.	1,225.00



On Kohl Mortgage . . .	\$347.67	
On Edwards " . . .	27.00	
On Beringer " . . .	108.06	
On Graham " . . .	661.20	
On Miller " . . .	191.16	
On Hall " . . .	272.59	
On Ashhurst 3 Mortgages .	382.25	
On Crawford Mortgage .	291.14	
On Loan to L. H. Taylor & Co. . . . .	4,340.16	
On Int. on Deposits Com- monwealth Trust Co. .	361.79	
	<u>\$19,627.29</u>	
		\$295,786.78

And there has been paid :

For \$10,800.00 5 per cent. Masonic Temple Redemption Loan . . .	\$10,905.93	
For Type-writing, Telegrams, and Ex- penses . . . . .	30.89	
For Rent of Safe in Fidelity, etc., Co.	25.00	
For Interest on Temporary Loans .	65.28	
To Michael Nisbet, R. W. Grand Sec- retary, for . . . . .	<u>284,300.00</u>	
		\$295,327.10
Balance Cash . . . . .		<u>459.68</u>
		\$295,786.78

The total amount of the investments of the Fund at par value at the close of the fiscal year ending November 15, 1889, per the Sixteenth Annual Report, was of 5 per cent.

Masonic Temple Redemption Loan . . . . .	\$171,000.00
Other Securities . . . . .	<u>273,420.00</u>
	\$444,420.00

Of the securities other than the Masonic Loan, there yet remain undisposed of the following :

West Penna. and Shenango Connecting R. R. 6's,	
par, with arrears of interest . . . . .	\$20,000.00
Meadville 4's, par . . . . .	13,900.00
Meadville School 4's, par . . . . .	1,000.00

The Mortgages held by the Fund have all been paid off, or sold at par; the loans on Collateral have all been repaid in full; and the other securities sold at an advance upon the prices paid for them by the Commissioners. The proceeds have been paid over to the Right Worshipful Grand Secretary for the redemption of the 5 per cent. Loan.

There has been no default in the interest upon any of the investments made by the Commissioners, with the exception of the West Pennsylvania and Shenango Connecting R. R. 6's. Satisfactory arrangements have been made by which it is believed that the Fund will, at no very distant period, be able to realize the amount paid for these Bonds, with arrears of interest in full.

Three thousand dollars of the Meadville 4's have been placed as Collateral for a small temporary loan made to enable the Commissioners to make the full cash payment required to place the Grand Lodge in funds to redeem the entire amount of the 5 per cent. Masonic Temple Redemption Loan not cancelled or exchanged for the new 4 per cent. Certificates.

The securities and cash remaining in their hands will be held as the nucleus of a Sinking Fund for the security of the holders of these new Certificates.

The Commissioners during the past fiscal year have purchased \$10,800 of the 5 per cent. Loan, making, with the \$171,000 in their hands at the close of the preceding fiscal year, a total of \$181,800, the Certificates for which have all been surrendered to the Grand Lodge for cancellation. This amount added to the \$284,300 cash paid to the Right Worshipful Grand Secretary for the redemption of Bonds, makes in all \$466,100 of the 5 per cent. Loan, cancelled and redeemed through the means of the Sinking Fund.

Respectfully submitted on behalf of the Commissioners.

SAMUEL C. PERKINS,

December 3, 1890.

*President.*

The Committee on Finance made the following report ; when, on motion, the resolutions thereto attached were adopted :

*To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons :*

The Committee on Finance respectfully report that they have examined the accounts of the "Commissioners of the Sinking Fund," "Trustees Grand Lodge Charity Fund," "Trustees of Stephen Girard Bequest," "Committee on Temple," and "Committee on Library," and found them correct and agreeing with their vouchers ; also the securities held by each, and found them correct. Their transactions will be fully set out in their several reports to the Grand Lodge.

They also examined the books of the Grand Treasurer and Grand Secretary, and found them correct, and show as follows :

The accounts of the Grand Secretary show :

RECEIPTS.	
Masonic Rents . . . . .	\$37,347.46
Ten per cents. . . . .	4,185.00
Initiations . . . . .	18,153.00
Dues . . . . .	51,538.30
Dispensations . . . . .	12,508.00
Warrants . . . . .	800.00
Ahiman Rezons . . . . .	218.00
Grand Lodge Certificates . . . . .	76.00
Attests . . . . .	73.00
Commissioners Sinking Fund . . . . .	268,700.00
Four per cent. Masonic Redemption Loan . . . . .	42,250.00
Premium of Four per cent. Masonic Redemption Loan . . . . .	1,128.38
Interest on Deposit of Grand Treasurer . . . . .	\$552.05
Interest on Deposit of Grand Secretary . . . . .	86.38
Interest on Sub. Loan, Lodge No. 158 . . . . .	6.67
	<hr/>
	645.10
George E. Wagner Loan to Grand Lodge . . . . .	10,000.00
Total . . . . .	<hr/> \$447,622.24



All of which has been paid to the Grand Treasurer  
and his receipt taken for the same.

Balance November 15, 1889 . . . \$8,093.32

\$455,715.56

#### PAYMENTS

have been made by the Grand Treasurer upon orders of the  
Grand Master as follows :

Interest due March 1,

1890 . . . \$31,987.50

Interest due September 1,

1890 . . . 31,987.50

\$63,975.00

Committee on Temple .

18,000.00

Commissioners Sinking

Fund . . . . .

30,000.00

Committee on Library .

350.00

Expenses Grand Master .

2,500.00

Expenses District Deputy

Grand Masters . . .

2,420.33

Salaries . . . . .

6,075.53

Masonic 6 per cent. Loan .

50.00

Masonic 5 per cent. Loan .

309,800.00

Lodge No. 490 . . .

9.00

Lodge No. 353 . . .

159.00

Expenses Grand Lodge :

Printing Proceedings for

the year 1889. En-

graving and printing

portraits for the Pro-

ceedings. Printing

Grand Lodge Certifi-

cates on Parchment.

Expenses election

Dec., 1890. District

Deputy Grand Mas-

ter's Clothing and

Jewels. Circular Let-

ters, Edicts, etc., etc. \$1,937.71

## Grand Sec'y's Office :

Books, Stationery, Envelopes, Expressage, Postage, Printing Notices, Circular Returns, etc. . . .	\$454.23
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## Grand Master's Office :

Books, Stationery, Postage, Envelopes, Telegraphing, etc. . .	74.34
Expenses Junior Grand Warden . . . .	189.02
Expenses for Bond Books, Advertising, and Notices for 4 per cent. Loan . . . .	697.35

\$3,352.65

\$436,691.51

Balance November 15, 1890 . . . . \$19,024.05

The accounts of the Grand Secretary for the sale of Dispensations, etc., show :

## Dispensations.

Raise . . . . .	\$50.00
Pass and Raise . . . .	20.00
Pass to Chair . . . . .	3580.00
	<u>\$3650.00</u>
Ahiman Rezons . . . . .	218.00
Grand Lodge Certificates . . . .	76.00
Attests . . . . .	73.00
	<u>\$4017.00</u>

The account of the Grand Secretary for the payment of Interest on five per cent. Loan shows a balance of \$391 $\frac{25}{100}$  due and uncalled for.

We have examined the transfer of Bonds with the Bond Ledger and found them correct.

Your Committee present the following estimated receipts and expenditures for the year 1891 :

#### RECEIPTS.

Dues . . . . .	\$45,000.00
Rents . . . . .	26,000.00
Initiations . . . . .	13,000.00
Ten per cents. . . . .	3,000.00
Dispensations . . . . .	9,000.00
Cash balance November 15, 1890 . . . . .	19,024.05
	<hr/>
	\$115,024.05

#### PAYMENTS.

Interest . . . . .	\$32,536.00
Committee on Temple . . . . .	18,000.00
Expenses Grand Lodge :	
Printing Proceedings, etc. Books, Stationery, Printing, Portorage, Postage, Telegraphing, for Grand Master's and Grand Secretary's Offices . . . . .	3,000.00
Due to Lodges . . . . .	1,390.64
Grand Master's Appropriation . . . . .	2,500.00
District Deputy Grand Masters' Ap- propriation . . . . .	2,500.00
Salaries :	
Salary Grand Treasurer . . . . .	200.00
Salaries of Grand Secretary and his Clerks, and Clerk to the Finance Committee . . . . .	6,600.00
Salaries of Grand Tyler and Clerk to Grand Master . . . . .	750.00
Committee on Library . . . . .	350.00
Transient Relief . . . . .	100.00
Temporary Loan . . . . .	10,000.00
Balance on 5 per cent. Loan . . . . .	3,250.00



Commissioners Sinking Fund	. \$30,000.00	
Masonic Home of Pennsylvania	. 500.00	
Almoners Grand Lodge Charity		
Fund	. . . . .	<u>1,200.00</u>
		\$112,876.64
Estimated balance	. . . . .	<u>\$2,147.41</u>

Your Committee take great pleasure in reporting that the new Four per Cent. Loan of the Grand Lodge was floated with complete success. In pursuance of the authority granted at the Quarterly Communication of the Grand Lodge, held in December last, the Committee proceeded early in the year to make plans to carry out the duty assigned to it.

Not to burden the Grand Lodge with the details of these plans, we will merely state that all the necessary notices and advertisements were issued, and that the Commissioners of the Sinking Fund were requested to convert the securities in their hands, so that the proceeds thereof should be available in payment of the old loan on September 1, 1890, and that bids were invited for the amount of the new loan not absorbed by the exchange and new subscriptions by Lodges and other Masonic bodies as authorized by the Grand Lodge.

The total amount of the old (five per cent.) loan was \$1,279,500.00 which has been called in and paid off, except a small amount . . . . . 3,250.00 not yet called for, but for the payment of which the money is in hand.

The new loan (four per cent.) amounts to . . . 813,400.00 of which there was issued to Lodges and other bodies entitled to exchange and subscribe at par, as per resolution of the Grand Lodge . . . . . \$643,550.00 And sold to the highest bidders 169,850.00 813,400.00

Of the amount sold to the highest bidders . . .	\$89,550.00
realized a premium of \$1128.38 and the bal- ance was sold at par . . . . .	80,300.00
Total . . . . .	<u>\$169,850.00</u>

The new loan is \$466,100.00 less than the old, which is the amount of the reduction of the debt. The expenses incurred in connection with the refunding of the loan were about \$697.35, being payments made for advertising, printing new bonds, and other printing, stationery, postage, etc., which will be observed is but little more than half of the premiums obtained.

The Commissioners of the Sinking Fund will make a full report concerning matters appertaining to the conversion of said Fund into cash and the securities still remaining in their hands.

In conclusion, we heartily congratulate the Brethren upon the success of this funding operation, and also offer for your adoption the following resolution, as outlining what, in our opinion, should be the future financial policy of the Grand Lodge.

*Resolved*, That the continuance of the Sinking Fund by the accumulation of the funds and securities now held by the Commissioners, and such other securities and funds as may come into their possession from time to time hereafter, be upon this understanding:

That all of the securities of the Fund be converted prior to September 1, 1895, so that the proceeds thereof shall be available at said date for the reduction of the new Four per Cent. Loan, by the payment of such an amount as may be realized from said fund, together with such other sums as the Grand Lodge may appropriate for such purpose, and that thereafter said Loan shall be further reduced each year by the payment of such an amount as may be appropriated by the Grand Lodge.

Your Committee also offer the following:

*Resolved*, That the Right Worshipful Grand Master be, and he is, hereby authorized and empowered to draw his warrant on the Right Worshipful Grand Treasurer for the several appropriations for the year 1891, as above specified.

*Resolved*, That an appropriation of three hundred dollars be, and the same is, hereby made for the expenses of the Grand Master for the present Masonic year.

Respectfully and fraternally submitted,

GEORGE E. WAGNER,  
JOHN SLINGLUFF,  
ROBERT P. DECHERT,  
J. WESLEY SUPPLEE,

*Committee on Finance.*

The Committee on Temple made the following report ; when, on motion, the resolution thereto attached was adopted :

PHILADELPHIA, December 3, 1890.

*To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons :*

The Committee on Temple would report that for the quarter ending November 15, ult., they have expended as follows :

Gas	.	.	.	.	.	.	.	.	.	\$1.80
Ice	.	.	.	.	.	.	.	.	.	27.68
Electric Lighting	.	.	.	.	.	.	.	.	.	700.00
Contingent Expenses	.	.	.	.	.	.	.	.	.	571.15
Total	.	.	.	.	.	.	.	.	.	<u>\$1300.63</u>

They would further report that on Saturday, October 1, 1890, a full-length portrait in oil of Past Grand Master Brother CONRAD B. DAY was presented to Right Worshipful Grand Lodge by Harmony Lodge, No. 52, Free and Accepted Masons, and hung in Ionic Hall.

On October 18, 1890, a full-length portrait in oil of Brother ANDREW ROBENO, JR., was presented by Mary Commandery, No. 36, Knights Templar, and hung in Gothic Hall.

On November 3, 1890, a full-length portrait in oil of Brother GEORGE W. KENDRICK, JR., was presented by Philadelphia Commandery, No. 2, Knights Templar, and hung in Gothic Hall.



These were all accepted by your Committee on behalf of the Right Worshipful Grand Lodge.

We offer the following:

*Resolved*, That the action of the Committee on Temple be approved.

Fraternally submitted,

WILLIAM J. KELLY,  
SAMUEL W. WRAY,  
HIBBERT P. JOHN,  
GODFREY KEEBLER,  
EDWARD MATTHEWS.

The Committee on Library made the following report, which was ordered to be entered and filed:

PHILADELPHIA, December 3, 1890.

*To the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania:*

BRETHREN,—Your Committee on Library beg leave to report that during the past year they have received:

Cash from the Grand Treasurer	. . . . .	\$350.00
Sales of Reprint and Memorial Volumes	. . . . .	20.00
To which add balance on hand	. . . . .	119.90
Total	. . . . .	<u>\$489.90</u>

The payments have been:

Services of Attendant	. . . . .	\$204.00
Newspapers, Books, and Postage	. . . . .	129.73
		<u>333.73</u>
Balance on hand for the balance of year.	. . . . .	\$156.17

Which have been examined and found correct by the Finance Committee of Grand Lodge.

Accompanying this report is a list of the donations received.

Donations to the Grand Lodge Library, Free and Accepted Masons, Pennsylvania, received from the following, viz.:

Right Worshipful Grand Master Clifford P. MacCalla.

Right Worshipful Grand Secretary Michael Nisbet.

Brother Charles E. Meyer, Lodge No. 295, Philadelphia.

Brother Alexander H. Morgan, Lodge No. 19, Philadelphia.

Brother David S. Craven, Lodge No. 2.

Brother J. L. Gropengiesser, Lodge No. 186, through Brother Charles Deal, of Lodge No. 186.

Brother Wm. P. Corlies, Lodge No. 289, Philadelphia.

The Estate of the late Grand Secretary John Thomson.

The Estate of John L. Young, Lodge No. 130.

Brother Louis Wagner, Lodge No. 52.

Joseph R. Kenworth, son of the late John Kenworth of Lodge No. 67.

Hon. Charles O'Neill.

U. S. Patent-Office, Washington, D. C.

U. S. Post-Office, Washington, D. C.

Brother F. M. Highley, Lodge No. 402, Philadelphia.

Historical Society of Pennsylvania.

Franklin Institute, Philadelphia.

*The Liberal Freemason*, Boston, Mass.

“ *Masonic Review*, Cincinnati, Ohio.

“ *Voice of Masonry*, Chicago, Ill.

“ *Freemasons' Repository*, Providence, R. I.

“ *Trestle Board*, San Francisco, Cal.

“ *Canadian Craftsman*, Toronto.

“ *Masonic Record*, Western India.

“ *Australian Keystone*, Melbourne.

“ *American Tyler*, Detroit, Mich.

“ *Masonic Constellation*, St. Louis, Mo.

“ *Master Mason*, Minneapolis, Minn.

“ *Masonic Chronicle*, Columbus, Ohio.

“ *South African Freemason*, East London.

“ *South Australian Freemason*, Adelaide.

“ *Victorian Freemason*, Melbourne.

“ *Freemasons' Chronicle*, England.

“ *Royal Craftsman*, Plainfield, N. J.

“ *Masonic Tidings*, Milwaukee, Wis.

*The Southern Secret Lodge*, Atlanta, Ga.

“ *Masonic Record*, San Francisco, Cal.

“ *California Spirit of the Times*, San Francisco, Cal.

“ *Fraternal Record*, Memphis, Tenn.

“ *Masonic Home Journal*, Louisville, Ky.

“ *Masonic Advocate*, Indianapolis, Ind.

“ *Masonic Token*, Portland, Me.

“ *Freemason*, Sydney, N. S. W.

“ *Freemason*, London, Eng.

“ *Free Russia*, New York and London.

“ *Benefit Journal*, Boston, Mass.

“ *Delaware County Advance*, Hulmeville, Pa.

“ *Bucks County Intelligencer*, Doylestown, Pa.

Edward S. Wyckoff.

M. Richards Mucklé.

Charles K. Francis.

William J. Hughan.

Charles H. Kingston, Deputy Grand Secretary.

The Committee report with sorrow the death of one of the ablest members of the Committee, Brother J. FRANK KNIGHT. His whole soul seemed to be among books, and he was a collector rich in experience. His loss will be felt for many years to come.

Fraternally submitted,

CHARLES E. MEYER,  
CHARLES K. FRANCIS,  
WILLIAM T. REYNOLDS,  
EDWARD S. WYCKOFF,  
M. RICHARDS MUCKLÉ,  
FRANK M. HIGHLEY,  
H. STANLEY GOODWIN.

The Amendments to Sections 1 and 3, Article III., Ahiman Rezon, which had been offered at the Annual Grand Communication held December 27, 1889—5889, were called up, when



The Right Worshipful Grand Master declared the amendments out of order, being contrary to a Landmark of the Craft.

The Amendment to Article XVII., Section 8, Ahiman Rezon, offered at the Annual Grand Communication held December 27, 1889—5889, was called up, and with the assent of the mover was amended to read as follows :

“ At the stated meeting of the Lodge next preceding St. John the Evangelist’s Day, in every year, the Master, Wardens, Treasurer, Secretary, and Grand Lodge Representative, shall be elected by ballot. The election may be conducted in the same manner as elections are conducted in Grand Lodge, and shall be according to the rules regulating the election of Grand Officers. The Master and Wardens are, if practicable, to be duly installed on or before such St. John the Evangelist’s Day.”

The Amendment was adopted.

The Right Worshipful Grand Master decided the Amendment became operative immediately.

Brother ROBERT H. VAUGHAN, of Lodge No. 246, offered the following Preamble and Resolution, which was seconded by Brother WILLIAM T. REYNOLDS, of Lodge No. 126 :

WHEREAS, Several life-size portraits of living Master Masons have recently been placed as permanent adornments in the Masonic Temple, and as the spaces for the proper exhibition of portraits of distinguished Masons will soon be limited,

*Resolved*, That on and after St. John the Evangelist’s Day, A.L. 5890, the Temple Committee be directed to decline placing in Masonic Temple, Philadelphia, the likeness, portrait bust, figure, statue, or representation of any living Mason.

Brother ANDREW J. KAUFFMAN moved to amend by adding to the resolution, "except Past Grand Masters," which was lost.

Brother MATTHIAS SEDDINGER moved to lay the matter over until the Quarterly Communication December next, which was lost.

The preamble and resolution were then adopted.

Grand Lodge closed in harmony at 10 o'clock 30 minutes P. M.

*Michael Nisbet*  
*Grand Secretary*

# Grand Lodge of Pennsylvania.

## ANNUAL GRAND COMMUNICATION.

Held at Philadelphia, Dec. 27, A.D. 1890, A.L. 5890.

### PRESENT:

Bro. CLIFFORD P. MACCALLA .	<i>R. W. Grand Master.</i>
" J. SIMPSON AFRICA . . .	<i>R. W. Deputy Grand Master.</i>
" MICHAEL ARNOLD . . .	<i>R. W. Senior Grand Warden.</i>
" MATTHIAS H. HENDERSON	<i>R. W. Junior Grand Warden.</i>
" THOMAS R. PATTON . .	<i>R. W. Grand Treasurer.</i>
" MICHAEL NISBET . . .	<i>R. W. Grand Secretary.</i>
" CHARLES H. KINGSTON .	<i>Deputy Grand Secretary.</i>
" CHARLES M. SWAIN . .	<i>Senior Grand Deacon.</i>
" MORDECAI D. EVANS . .	<i>Junior Grand Deacon.</i>
" JAMES W. ROBINS, D.D. .	} <i>Grand Chaplains.</i>
" JOHN S. J. McCONNELL, D.D. . . . .	
" HENRY S. GETZ . . . .	
" RICHARD H. ALLEN, D.D.	} <i>D. D. Grand Masters.</i>
" HENRY A. TYSON . . . .	
" CHAS. S. VANDEGRIFT, JR.	
" WILLIAM B. MEREDITH .	} <i>Grand Stewards.</i>
" JAMES W. COOPER . . .	
" JOSHUA L. LYTE . . . .	<i>Grand Marshal.</i>
" EDWIN S. STUART . . .	<i>Grand Sword Bearer.</i>
" CHARLES W. PACKER . .	<i>Grand Pursuivant.</i>
" WILLIAM H. BURKHARDT	<i>Grand Tyler.</i>
" WILLIAM A. SINN . . .	} <i>R. W. Past Grand Masters.</i>
" RICHARD VAUX . . . .	
" MICHAEL NISBET . . . .	
" CONRAD B. DAY . . . .	
" JOSEPH EICHBAUM . . .	
" CLIFFORD P. MACCALLA .	



Bro. RICHARD VAUX . . . .	{	<i>Grand Representative of the Grand Lodges of New York, Alabama, Texas, Minnesota, Washington, and Colon and Cuba.</i>
" MICHAEL NISBET . . . .	{	<i>Grand Representative of the Grand Lodge of North Caro- lina.</i>
" CONRAD B. DAY . . . .	{	<i>Grand Representative of the Grand Lodge of Ohio.</i>
" JOSEPH EICHBAUM . . . .	{	<i>Grand Representative of the Grand Lodge of New Bruns- wick.</i>
" CLIFFORD P. MACCALLA . .	{	<i>Grand Representative of the Grand Lodges of Michigan and District of Columbia.</i>
" MICHAEL ARNOLD . . . .	{	<i>Grand Representative of the Grand Lodge of Arkansas.</i>
" MATTHIAS H. HENDERSON	{	<i>Grand Representative of the Grand Lodge of Indiana.</i>
" THOMAS R. PATTON . . . .	{	<i>Grand Representative of the Grand Lodges of England and Nevada.</i>
" AUGUSTUS R. HALL . . . .	{	<i>Grand Representative of the Grand Lodge of Maryland.</i>
" LOUIS WAGNER . . . . .	{	<i>Grand Representative of the Grand Lodge of Manitoba.</i>
" GEORGE E. WAGNER . . . .	{	<i>Grand Representative of the Grand Lodge of Oregon.</i>
" J. SIMPSON AFRICA . . . .	{	<i>Grand Representative of the Grand Lodges of Missouri and New Hampshire.</i>
" JAMES W. ROBINS, D.D.	{	<i>Grand Representative of the Grand Lodge of Nebraska.</i>
" W. ALLISON COCHRAN . . .	{	<i>Grand Representative of the Grand Lodge of Tennessee.</i>
" WILLIAM J. KELLY . . . .	{	<i>Grand Representative of the Grand Lodge of Arizona.</i>

Bro. CHARLES E. MEYER . . .	{	<i>Grand Representative of the Grand Lodge of Wisconsin.</i>
“ GODFREY KEEBLER . . .	{	<i>Grand Representative of the Grand Lodge of Idaho.</i>
“ SAMUEL W. WRAY . . .	{	<i>Grand Representative of the Grand Lodge of Mississippi.</i>
“ WILLIAM B. HACKENBURG	{	<i>Grand Representative of the Grand Lodge of Rhode Island.</i>
“ CHARLES M. SWAIN . . .	{	<i>Grand Representative of the Grand Lodge of New Mexico.</i>
“ N. FERREE LIGHTNER . . .	{	<i>Grand Representative of the Grand Lodge of Iowa.</i>

Sixty Lodges represented.

Grand Lodge opened in ample form at 10 o'clock 21 minutes A.M.

A communication was received from ——— Lodge, No. —, asking for assistance, which was referred to the Committee on Finance.

A communication was received and read from Most Worshipful Brother CHARLES H. MANN, Grand Master of the Most Worshipful Grand Lodge of New Jersey, announcing the death of Right Worshipful Grand Secretary Brother JOSEPH H. HOUGH, and that the Right Worshipful Deputy Grand Secretary, Brother THOMAS H. R. REDWAY, assumes the duties of the office, which was ordered to be entered on the minutes and filed.

The following amendments to the Ahimon Rezon of the Right Worshipful Grand Lodge of Pennsylvania were proposed :

*To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons:*

The undersigned members of the Grand Lodge propose the following amendment to the Ahiman Rezon, Article X., Section 1, by striking out of the fifth line the figures “\$10.00” and inserting the following: “\$5.00 to be paid to the Grand Lodge, and \$5.00 to be retained by the subordinate Lodge acting under the Dispensation.” So the line as amended shall read as follows: “3. Dispensations to pass the Chair, each \$5.00, to be paid to the Grand Lodge, and \$5.00 to be retained by the subordinate Lodge acting under the Dispensation.”

ALEXANDER B. RUTLEDGE, P. M., Lodge No. 45.

ROBERT LOCKHART, JR., P. M., Lodge No. 484.

Amend Article X., Section 1, of the Ahiman Rezon as follows: “On line three strike out 10 and insert 5.” It will then read, “Dispensations to pass the Chair, each \$5.00.”

ALEXANDER H. MORGAN, Lodge No. 19.

THOS. S. WOODBURY, Lodge No. 155.

December 27, 1890.

Amend Article VI., Section 1, to read:

“Five Trustees of Grand Lodge Charity Fund, five Trustees of Girard Bequest, and five members of the Committee on Temple, shall be elected annually, by ballot, at the time of election of Grand Officers.”

Amend Article VI., Section 2, by striking out “8. Committee on Temple.” The whole section will then read:

“The following Grand Committees, and the Stewards of the Stephen Girard Charity Fund, shall be annually appointed by the Grand Master, viz.:

1. Committee on Landmarks.
2. Committee on Appeals.
3. Committee on Finance.



4. Committee on Correspondence.
5. Committee on Charity, or Almoners.
6. Committee on By-Laws.
7. Committee on Printing and Publishing.
8. Committee on Library.
9. The Stewards of Stephen Girard Charity Fund.

Respectfully offered by

STEPHEN H. APPLETON, of Lodge No. 298.

DAVID A. STEVENSON, of Lodge No. 45.

*Resolved*, That Section 1, Article X., of the Ahiman Rezon be amended as follows: By striking out the words, "For each member annually one dollar," and insert in lieu thereof, "For each member annually fifty cents."

HENRY EWALD,

*Secretary of Temple Lodge, No. 412.*

*Resolved*, That Article III., Section 3, of the Ahiman Rezon, be amended by adding the following: Each representative in attendance at the Quarterly Communication of the Grand Lodge in December shall be entitled to receive from the Grand Lodge three cents for each mile travelled, and two dollars per day for each day necessarily spent in attendance and in going to and from such Quarterly Communication, *Provided* the amount paid to such representative shall not exceed twenty-five per cent. of the sum paid by his Lodge to the Grand Lodge for the previous year.

Moved by

DAVID A. SAWDEY,  
Lodge No. 392.

Seconded by

JOHN A. REYNOLDS,  
Lodge No. 362.

FRANK G. MAUS,  
Lodge No. 455.

CASSIUS L. BAKER,  
Lodge No. 365.

The Right Worshipful Grand Treasurer Brother THOMAS R. PATTON addressed Grand Lodge as follows:

RIGHT WORSHIPFUL GRAND MASTER :

On December 27, 1889, I presented to the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania twenty-five thousand (\$25,000) dollars, which I intended as a nucleus of a Memorial Charity Fund, and I appointed Trustees to take charge of the same and to invest the income, paying five hundred (\$500) dollars of the income for the relief of the widows of Master Masons, etc., until the principal of the fund should reach fifty thousand dollars.

I now desire to make another donation of twenty-five thousand (\$25,000) dollars in first mortgage four and one-half per cent. guaranteed bonds, which I herewith hand you, which will increase the principal sum to fifty thousand (\$50,000) dollars, thereby securing, in accordance with the deed of trust, the payment of fifteen hundred (\$1500) dollars for the uses of the relief fund.

This additional donation is to be considered and become a part of the original fund, under the conditions of the deed of trust, which I deem unnecessary to change in any particular, but which I hereby ratify and confirm in all and every respect.

THOMAS R. PATTON.

On motion of Right Worshipful Deputy Grand Master Brother J. SIMPSON AFRICA, the following resolutions were unanimously adopted :

*Resolved*, 1. That this Grand Lodge hereby testifies its high admiration for the genuine sentiments of true Masonic charity that actuated our distinguished Brother Right Worshipful Grand Treasurer THOMAS R. PATTON in making this second magnificent gift.

*Resolved*, 2. That this liberal donation is hereby accepted, and the securities directed to be delivered to the Trustees of the "Thomas R. Patton Memorial Fund," to be held by them for the uses and purposes designated by Brother PATTON in his

deed of gift, dated December 27, A.D. 1889, and his letter of this date.

*Resolved*, 3. In establishing that fund, and now increasing it to the munificent sum of fifty thousand dollars, Brother PATTON has unostentatiously attested his devoted love for our Ancient Institution, and erected an imperishable monument to his bounteous charity.

*Resolved*, 4. That a copy of these resolutions shall be suitably engrossed, signed by the officers of the Grand Lodge, and presented to Brother PATTON.

The Right Worshipful Grand Master Brother CLIFFORD P. MACCALLA addressed Grand Lodge as follows:

BRETHREN OF GRAND LODGE:

On December 6, 1890, I sequestrated the Warrant of \_\_\_\_\_ Lodge, No. —, Free and Accepted Masons, and now deliver it into the possession of Grand Lodge.

The Lodge procedure which impelled me to take this action was the long-continued and apparently determined purpose and action of both the Lodge and its Trial Committttee *not* to conduct the trials of Brothers —, —, and —, alleged members of the clandestine Cerneau Rite, in accordance with the plain provisions of the Ahiman Rezon, pages 180 to 184, inclusive, *not* to bring the cases of these Brethren to an issue, and *not* to pass upon them as a Lodge.

On August 1, 1888, Grand Master EICHBAUM, by his edict of that date, officially declared the said Cerneau Rite to be clandestine, and on October 30, 1888, he directed charges to be preferred against all members of Lodges who continued their connection with said Rite.

On January 21, 1889, in an edict of that date, I notified all Brethren who were members of said Rite to sever their connection therewith within ninety days from the 26th day of January, 1889.



On May 11, 1889, in another edict, I instructed all Masters of Lodges to forward to the Grand Secretary the names of all members who had *not* conformed to my edict of January 21, 1889, and also the names of those that *had* conformed.

On December 18, 1888, over two years ago, charges were preferred in said Lodge No. —, against fifteen of its members (including the three Brethren before mentioned), as members of the said clandestine Cerneau Rite.

These charges were brought on December 18, 1888, against all of the fifteen Brethren together, and not against each Brother separately.

The first dilatory action of the Lodge was to resolve, on the same day that the charges were preferred, that the Worshipful Master appoint a committee to examine into the matter, and report *whether a trial is necessary*.

The committee thus appointed appears never to have reported.

None of these facts came to my knowledge until September 6, 1889, when the Worshipful Master wrote me concerning the same, in reply to a letter of inquiry of mine as to what action the Lodge had taken.

On October 19, 1889, I instructed the Worshipful Master, Brother —, that the charges referred to were improperly brought against the fifteen Brethren together, and that they should be preferred against each of them separately.

On December 10, 1889, charges were so preferred against Brothers —, —, and — separately (twelve of the original fifteen Brethren having renounced their allegiance to the said Cerneau Rite, but the remaining three remained steadfast to their purpose), and the Worshipful Master appointed three Brethren as a Trial Committee,—viz., Brothers —.

On November 8, 1889, I had paid a Grand Visitation to — Lodge, No. —, accompanied by all the Grand Officers, on which occasion I delivered a fraternal address, admonishing the Lodge to conduct its proceedings in accordance with Masonic law and usage, explaining to them fully that the so-called Cerneau Rite was clandestine, and that it was the duty of the Lodge

to proceed promptly and faithfully to carry out the regulations and edicts of Grand Lodge. At the same time I fraternally used my influence and that of the Grand Officers, to persuade the said Brethren to voluntarily retire from the said Cerneau Rite, but in vain.

The minutes of the Lodge of March 11, 1890, show that the Trial Committee met on January 20, 1890, and adjourned to January 28, 1890, when the three Brethren named appeared before the Committee and "acknowledged that they were members of Consistory No. 32, A. and A. S. R., at Great Bend, an order organized by Joseph Cerneau, in the city of New York, in the year 1807." And the said Trial Committee on March 11, 1890, reported to the Lodge that

"Your Committee deem all of the specifications answered by the acknowledgment of the Brothers as being members of Consistory No. 32, A. and A. S. R."

Immediately upon learning officially of this action, on March 17, 1890, I wrote to the Worshipful Master of the Lodge, Brother ———, instructing him to recommit the said charges and the said report thereon to the Trial Committee, in order that they should "perform their duties in accordance with the rules and regulations in such case made and provided, as distinctly laid down in the Ahiman Rezon of this Grand Lodge."

I not only referred the Worshipful Master to pages 180 to 184, inclusive, of the Ahiman Rezon, but I quoted to him at length the provisions therein contained, requiring a Trial Committee to conclude its report "with a resolution finding the charge or charges proved or not proved, or proved as to part of the charges, and not proved as to others, specifying the same, or not proved as to all the charges. The Lodge will then act on the resolutions of the Committee, and if the same are rejected in whole or in part, or adopted in whole or in part, the Lodge must by resolution accurately define its action."

Not having heard from the Worshipful Master during the following four months, on July 2, 1890, I wrote to him for information concerning the action of the Trial Committee and of the Lodge.



On July 29, 1890, the Worshipful Master wrote me in reply that the Trial Committee had not yet reported, but probably would at the next stated meeting of the Lodge.

On October 4, 1890, District Deputy Grand Master Brother DAVID C. AINEY visited Lodge No. —, and on inquiry ascertained that no action had been taken by the Lodge in these cases, when he informed the officers “that they must see that the Committee to whom the charges were referred performs its duty, and that the Lodge should then take prompt action thereon.”

Not hearing from him during the next three months, on October 22, 1890, I again wrote to the Worshipful Master to know whether the Trial Committee had yet reported, and I said to him, in the way of Masonic warning,—

“I have so often officially written you in these cases, and the Lodge and its Committees have been so procrastinating, that their inaction and negligence almost amount to Masonic contempt, for which the proper punishment would be the sequestration of the Lodge Warrant. I trust the Lodge will not force this upon me, but forthwith, without any further delay, perform its Masonic duty to itself and to the Brethren against whom charges have been preferred.”

On November 11, 1890, the Trial Committee reported to the Lodge, merely saying,—

“Your Committee find Brothers —, —, and — guilty of belonging to the order herein mentioned, upon their own evidence.”

Whereupon the Lodge received the said report, discharged the Committee, and ordered a copy of the report to be sent to me.

On November 14, 1890, I wrote finally to the Worshipful Master Brother —, asking whether the Lodge had taken any action on the report of said Trial Committee. And in reply he informed me, on November 27, 1890, that the Lodge had not, but had accepted the report, discharged the Committee, and ordered their report spread upon the minutes, and a copy to be forwarded to the Right Worshipful Grand Secretary, which report I received.



Having become fully convinced that both the Trial Committee and Lodge No. — were determined to postpone indefinitely all action in the cases of the three Brethren referred to, on November 28, 1890, I wrote to District Deputy Grand Master Brother DAVID C. AINEY to proceed to Great Bend, take up the Warrant of Lodge No. —, and also the Minute Book of the Lodge, and forward both to me. The Warrant and Minute Book came into my possession after our recent December Quarterly Communication, on December 8, 1890. And I now transfer the same to the Right Worshipful Grand Lodge, for such action as it in its wisdom may deem best for the interests of Freemasonry in this jurisdiction in general and the late members of late Lodge No. — in particular, my long-continued and earnest exertions as Grand Master to induce this late Lodge and its Trial Committee to perform their respective duties having been in vain.

It was, on motion, *Resolved*, That the action of the Grand Master in sequestrating the Warrant of ——— Lodge, No. —, be confirmed.

The Trustees of the Thomas R. Patton Memorial Fund made the following report, which was ordered to be entered in the minutes:

*To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons:*

The Trustees of the Thomas R. Patton Memorial Charity Fund respectfully report:

This fund was created one year ago, on St. John's Day, December 27, 1889.

On January 2, 1890, the Trustees organized by the election of Brother CLIFFORD P. MACCALLA, Chairman, Brother MICHAEL ARNOLD, Treasurer, and Brother WILLIAM ALLISON COCHRAN, Secretary.

By-laws were framed for the government of the trust, and reported to Grand Lodge at the Quarterly Communication of September 3, 1890, and by it approved.

The sum of \$25,000 in cash, which constituted the principal of the fund, has been invested, with the advice and approval of Brother THOMAS R. PATTON, the creator of the trust, as follows:

1890.

May 24.	By cash paid for \$10,000 Columbus and Cincinnati Midland First Mortgage 4½ per cent. R. R. Bonds; interest, January and July, guaranteed by the B. & O. and the Central Ohio R. Rs., @ 95¼ and interest . . . . .	\$9,700.00
Sep. 3.	By cash paid for \$5000 Philadelphia & Erie First Mortgage 4 per cent. registered Bonds, interest payable April and October, guaranteed by the Penna. R. R. Co., @ 99 and interest . . . . .	5,037.50
Sept. 4.	By cash paid for \$5000 Lehigh Valley R. R. Co.'s First Mortgage 4½ per cent. Bonds, interest payable January and July, @ 103⅞ . . . . .	5,193.75
Dec. 9.	By cash paid for \$5000 Schuylkill River East Side R. R. Co.'s First Mortgage 5 per cent. Bonds, interest payable June and December, guaranteed by B. & O. R. R. Co., @ 102 . . . . .	5,100.00
	Total . . . . .	<u>\$25,031.25</u>

\$31.25 thereof having been taken out of the interest account.

The interest account for the same period is as follows:

1890.

DR.

June 28.	To cash received from L. H. Taylor & Co., interest on \$25,000, collateral loan (ap- proved by Brother THOMAS R. PATTON), to date . . . . .	\$583.34
July 8.	To cash received, 6 months' interest on \$10,000 Mortgage Bond Columbus and Cincinnati Midland 4½'s, due 1st inst. .	225.00
Oct. 6.	To cash received, 6 months' interest on \$5000 Philadelphia & Erie 4's, due 1st inst. . . . .	100.00
Aug. 30.	To cash received, interest from L. H. Taylor & Co., interest from June 30 to August 30 on \$15,300, collateral loan .	109.01
Dec. 9.	To cash received from ditto for interest from August 30 to December 9 on \$5,300, col- lateral loan . . . . .	86.87
	Total . . . . .	<u>\$1104.22</u>

1890.

CR.

Sept. 9.	By cash paid Bursars of the fund the first quarter's appropriation from October 1, 1890, to January 1, 1891 . . . . .	\$125.00
Dec. 9.	By cash paid this date on account of invest- ment in \$5000 Schuylkill River East Side Bonds, costing \$5100, as above .	31.25
Dec. 27.	By balance on deposit to account of the trust in the Commonwealth National Bank . . . . .	947.97
	Total . . . . .	<u>\$1104.22</u>

The securities and accounts of the Trustees have been examined by the Committee on Finance and found to be correct.

The securities are deposited, in the names of all the Trustees, in a box in the Guarantee Trust and Safe Deposit Company of



Philadelphia, which box is generously furnished to the Trustees by said company without charge.

All of which is fraternally submitted.

CLIFFORD P. MACCALLA,  
MICHAEL ARNOLD,  
WILLIAM J. KELLY,  
CHARLES E. MEYER,  
W. ALLISON COCHRAN.

December 27, 1890.

The Committee on Appeals made the following report, and the resolution attached thereto was adopted:

PHILADELPHIA, December 27, 1890, A.L. 5890.

*To the Right Worshipful Grand Lodge:*

In the matter of the appeal of Brother W. V. M—— against the action of —— Lodge, in expelling him from said Lodge.

Brother —— was charged with obtaining money through false pretences, wilfully deceiving a Brother Master Mason, and unmasonic conduct.

The evidence presented at the trial fails to sustain the charge and specifications, or to prove any Masonic offence. The transaction complained of appears to have been entirely of a business character. Grand Lodge decided as far back as 1851, and repeatedly since, that business disputes between members of the Craft have no status in Masonry: they belong in and must be decided by the civil tribunals of the State. In accordance with these time-honored principles, the appeal must be sustained. The Committee offer the following:

*Resolved*, That the appeal of Brother W. V. M—— be sustained, and that he be restored to membership in Lodge No. ——.

Fraternally submitted,

WM. B. HACKENBURG,

*For the Committee.*

The Committee on Appeals made the following report, and the resolution attached thereto was adopted:

PHILADELPHIA, December 27, 1890, A.L. 5890.

*To the Right Worshipful Grand Lodge:*

In the matter of the appeal of Brother C. S. L—— against the action of —— Lodge, No. ——, in expelling him from membership.

The appellant was charged with unmasonic conduct, using gross unmasonic language, making a threat unbecoming a Master Mason, and upon a presumption that he black-balled a candidate for initiation and membership. The copy of the records and proceedings of the Trial Committee are very complete and exceedingly well prepared. The Secretary of the Lodge deserves the highest commendation for his excellent work.

Notwithstanding the law, so plain upon the subject, with many decisions of Grand Lodge and the evidence submitted, the Lodge not only entertained the charges, but adopted the report of the Trial Committee in finding him guilty, and expelled him from the Lodge.

It is surprising that charges of so frail a nature should have received such serious consideration. There is absolutely nothing in the case to warrant it. The appeal must therefore be sustained. The Committee offer the following:

*Resolved*, That the appeal of Brother C. S. L—— be sustained, and that he be restored to membership in —— Lodge, No. ——.

Fraternally submitted,

WM. B. HACKENBURG,

*For the Committee.*

The Committee on Appeals made the following report, and the resolution attached thereto was adopted:

PHILADELPHIA, December 27, 1890, A.L. 5890.

*To the Right Worshipful Grand Lodge:*

In the matter of appeal of Brother C. S—— against the action of —— Lodge, No. ——, in expelling him therefrom.

The charge is conduct unbecoming a Mason, to which are added numerous cumbersome specifications. The records are

most admirably prepared ; there is, however, so much matter which has no direct bearing upon the case, as the Committee understands it, that all the points presented must be considered as a mere surplusage on the record, and have not been regarded as important.

The real question is set forth in the specification that the appellant was tried, convicted, and sentenced to imprisonment for a violation of the laws of Pennsylvania. These facts are undisputed. He has thereby brought discredit upon the Lodge, which prevents his appeal from being sustained.

The Committee on Appeals offer the following :

*Resolved*, The appeal of C. S—— be dismissed.

Fraternally submitted,

WM. B. HACKENBURG,

*For the Committee.*

The Committee on Correspondence submitted their report, which was, on motion, referred to Grand Officers with power to act.

The Almoners of the Grand Lodge Charity Fund made the following report, which was ordered to be entered and filed :

*To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons :*

The Almoners of the Grand Lodge Charity Fund respectfully present the following statement of their operations during the past year :

DR.

December 27, 1889.	Balance on hand from	
	1889 account . . .	\$25.75
January, 1890.	Appropriation for use of	
	Class No. 1 . . .	1200.00



April, 1890.	Appropriation for use of			
	Class No. 2	.	.	\$500.00
July, "	Appropriation for use of			
	Class No. 3	.	.	500.00
October, "	Appropriation for use of			
	Class No. 4	.	.	<u>1000.00</u>
				\$3225.75

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January.	By amount granted for relief	.	\$190.00
February.	“ “ “	.	265.00
March.	“ “ “	.	350.00
April.	“ “ “	.	345.00
May.	“ “ “	.	205.00
June.	“ “ “	.	180.00
July.	“ “ “	.	320.00
August.	“ “ “	.	210.00
September.	“ “ “	.	160.00
October.	“ “ “	.	340.00
November.	“ “ “	.	210.00
December.	“ “ “	.	<u>450.75</u>
			\$3225.75

Three hundred and eighteen applications for relief were received and favorably acted upon during the year.

The jurisdictions from which the applicants hailed were as follows:

Pennsylvania	.	.	.	.	.	307
New Jersey	.	.	.	.	.	1
Delaware	.	.	.	.	.	4
Maryland	.	.	.	.	.	2
Louisiana	.	.	.	.	.	2
England	.	.	.	.	.	1
Nova Scotia	.	.	.	.	.	<u>1</u>
Total	.	.	.	.	.	318

The demands upon us have been unusually large during this year, and many new names have been added to the list of those

whose necessities compel them to seek aid at the hands of our Fraternity, but, nevertheless, your Almoners, by a careful discrimination, have been enabled to make the fund equal to the demands made, and while they have not been enabled to act as liberally as they were often prompted to do, they at least have the satisfaction of saying that no worthy applicant was turned away without receiving something, even though the sum was small. The extra appropriation made to this fund by the Grand Lodge will be a great help to the Almoners, and prove a source of blessing to many poor and needy ones during the coming year.

Fraternally submitted,

ALFRED C. STULB,

*President Almoners, Grand Lodge Charity Fund.*

PHILADELPHIA, December 26, 1890.

The Stewards of the "Stephen Girard Charity Fund" made the following report, which was ordered to be entered and filed:

*To the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons:*

The undersigned, on behalf of the Stewards of the "Stephen Girard Charity Fund," submits the following report of their proceedings for the year ending December 18, 1890:

Balance on hand December 19, 1889	.	.	.	.	.	\$1499.00
Amount appropriated to Class No. 1	.	.	.	.	.	\$800.00
" " " 2	.	.	.	.	.	700.00
" " " 3	.	.	.	.	.	700.00
" " " 4	.	.	.	.	.	800.00
Total amount appropriated by Grand Lodge	.	.	.	.	.	<u>3000.00</u>
						\$4499.00

In the performance of their official duty the Stewards have granted relief to one hundred and fifty-four "poor and respectable Brethren," to wit:

To 131 hailing under the jurisdiction of Pennsylvania	\$2350.00
23 " " other jurisdictions, viz.:	
1 " " Ohio . . . . .	\$20.00
1 " " New Jersey . . . . .	25.00
1 " " New York . . . . .	20.00
3 " " North Carolina . . . . .	55.00
5 " " England . . . . .	80.00
1 " " Scotland . . . . .	10.00
8 " " New Brunswick . . . . .	115.00
1 " " Denmark . . . . .	20.00
1 " " Gibraltar . . . . .	25.00
1 " " Argentine Confederation . . . . .	25.00
	<hr/>
	395.00
	<hr/>
	\$2745.00
Balance remaining December 18, 1890 . . . . .	1754.00
	<hr/>
	\$4499.00

Respectfully submitted,

B. J. WOODWARD,  
*President of Stewards.*

The Bursars of the Thomas R. Patton Memorial Fund made the following report, which was ordered to be entered and filed:

PHILADELPHIA, December 27, 1890.

*To the Right Worshipful Grand Lodge, Free and Accepted  
Masons of Pennsylvania:*

The Bursars of the Thomas R. Patton Memorial Charity Fund, appointed by the Right Worshipful Grand Master CLIFFORD P. MACCALLA, ESQ., assembled at the Masonic Temple August 15, CLIFFORD P. MACCALLA, ESQ., Right Worshipful Grand Master, presiding. The Right Worshipful Grand Master, for the information of the Board, read the communication of THOMAS R. PATTON, ESQ., Grand Treasurer, to the Grand Lodge of Pennsylvania, and the action of the Grand Lodge in accepting this new Masonic charity. ROBERT H. VAUGHAN, of Lodge No. 246, was elected President. THOMAS R. PATTON, ESQ., Grand Treasurer, was elected Treasurer, and Past Grand Master MICHAEL NISBET, ESQ., Grand Secretary, was elected



Secretary. The Board of Bursars adjourned to meet at the call of the President.

After the Quarterly Communication of the Grand Lodge the Board assembled for information respecting the rules and regulations adopted by the Grand Lodge governing the disbursement of funds appropriated by the Trustees. On this occasion the Board was honored and edified by the presence and remarks of the acting Grand Master, HON. J. SIMPSON AFRICA ; Senior Grand Warden, HON. MICHAEL ARNOLD, and Brother WM. J. KELLY, Trustees of the Thomas R. Patton Memorial Charity Fund. Brother WM. J. KELLY informed the Board that the necessary books and papers would be furnished by the founder of the fund, THOMAS R. PATTON, ESQ., at his individual expense.

The Board decided to meet monthly as a general class until after the appointment of the Right Worshipful Grand Master for the ensuing year.

Two applications for charity have been presented. On the first application fifteen dollars was appropriated, the applicant being the widow of a very worthy and prominent Master Mason. The second application was deferred for the consideration of the new Board.

The zeal and interest manifested by the Board of Bursars demonstrate their appreciation of the honor in being selected to discharge the ennobling and God-like charity of a living Master Mason.

Fraternally,  
ROBERT H. VAUGHAN,  
*President of the Board of Bursars of the  
Thomas R. Patton Memorial Charity Fund.*

A telegram was received from the Most Worshipful Grand Master of Maryland, and read as follows :

BALTIMORE, MD., December 27, 1890.

TO CLIFFORD P. MACCALLA, MASONIC TEMPLE, PHILADELPHIA :

Our Grand Lodge and all Masonic bodies lose everything,

including the Temple, by fire on Christmas-day, which denies me the pleasure of being with you.

THOS. J. SHRYOCK,  
*Grand Master.*

The Right Worshipful Deputy Grand Master, Brother J. SIMPSON AFRICA, offered the following resolutions, which were unanimously adopted:

*Resolved*, That this Grand Lodge has learned with sincere regret the great loss that has fallen upon the Most Worshipful Grand Lodge of Maryland, and our Brethren of Baltimore, in the destruction of their Temple by fire on Christmas-day, with much valuable property contained therein.

*Resolved*, That we tender our deep, fraternal sympathy to our Brethren of the adjoining jurisdiction in this great calamity that has befallen them.

*Resolved*, That a copy of these resolutions, duly attested, shall be transmitted to the Most Worshipful Grand Lodge of Maryland.

The following preamble and resolutions were offered by Brother HENRY W. WILLIAMS and unanimously adopted:

WHEREAS, At the Quarterly Communication of this Grand Lodge, held on December 2, 1885, it was resolved that the title to the Masonic Temple be vested in five Trustees, to be selected by the Grand Lodge, under an express trust to hold the same for the Grand Lodge, with power in Grand Lodge to fill vacancies in the said trust from time to time as such vacancies may occur; and

WHEREAS, Brothers RICHARD VAUX, ROBERT A. LAMBERTON, E. COPPEÉ MITCHELL, JOHN C. YEAGER, and JAMES HERDMAN were appointed said Trustees at said meeting of Grand Lodge; and

WHEREAS, Brothers E. COPPEÉ MITCHELL and JOHN C. YEAGER have since deceased, therefore

*Resolved*, That Brothers CLIFFORD P. MACCALLA and CHARLES M. SWAIN be appointed Trustees of the title to the Masonic Temple in place of Brothers E. COPPEÉ MITCHELL and JOHN C. YEAGER, deceased.

Right Worshipful Grand Master Brother CLIFFORD P. MACCALLA delivered the following address, which was listened to with deep interest by the Brethren :

#### BRETHREN OF GRAND LODGE :

The Craft in Pennsylvania, in accordance with ancient Masonic usage, holds its Annual Grand Communication on St. John's Day. On this day we are now assembled, a day typical to Freemasons of love and light. Of love, because that was the characteristic of him whose name it bears; of light, because of that great luminary, the sun, which at this season, at the period of the winter solstice, attains its greatest southern distance from the equator. The sun, as it were, stands still on this day. In like manner we stand still on St. John's Day, and review the events of the past Masonic year.

#### WE RETURN THANKS.

Our first duty, and pleasure, is to return thanks to the Grand Architect of the Universe for the blessings He has showered upon us during the year just closed. Every candidate for Freemasonry is expected to return thanks when he has been made a Mason, or is advanced



in Masonry. It is likewise becoming for us, as a Fraternity, after we have basked in the smile of "the Sun of righteousness," to return thanks to Him for all His gracious gifts. Our Lodges are dedicated to Him; we open and close our meetings with prayer; and we seek His blessing upon all our undertakings. To His favor we attribute the unity and brotherly love which pervade our jurisdiction and the prosperity which has attended our Lodges. We have been protected from the ravages of fire and flood, from internal dissension and external attack, and the result is an entirely happy jurisdiction, numerically large, financially prosperous, with its members cemented together in the bonds of peace and fraternal love. We acknowledge the Grand Architect as the giver of these good and perfect gifts.

#### THE STABILITY OF FREEMASONRY.

As we review the past, remote as well as recent, we are struck by the stability of Freemasonry. No other human organization has been so permanent. Men die, kingdoms pass away, even nations are lost; but Freemasonry, like "the everlasting hills," remains. Why is this? It is because the Cornerstone of our Fraternity is the First Great Light in Masonry,—the Word of God. Without it there would be no Freemasonry, and it is this which insures its perpetuity. Freemasonry is founded upon a rock. It is, "a beautiful system of morality," derived from

the Holy Bible. We quote its very words, and perform the very deeds enjoined by it. This is why our mystic Craft, which traces its origin, by history and tradition, to the remotest past, promises to continue to the remotest future. Its Corner-stone is God's Word, its spiritual temple is "a house not made with hands," the ashlar of which are the ever-living souls of ever-living men, and its Cap-stone is Charity or Brotherly Love. Freemasonry, in its very essence, is a system of light; but if the source of that light—the Grand Architect of the Universe—should be stricken from Freemasonry, the Craft would lose its Sun, about which all of its symbolism clusters, and enthrone Darkness in place of Light. Freemasonry and atheism are opposite poles of belief, which cannot exist together.

#### OUR RELATIONS WITH OTHER JURISDICTIONS.

In accordance with the established system of Ancient Freemasonry, each Grand Lodge of the Craft is supreme and sovereign within its own jurisdiction. These sovereign bodies are located in various portions of the civilized world. In the United States of America alone there are at the present time fifty Grand Lodges, while in British America there are seven, in Great Britain three, and others elsewhere. With all of these Grand bodies the Grand Lodge of Pennsylvania is in fraternal accord. This harmony is a subject for earnest congratulation, since it proves

that while material lines demarcate the several jurisdictions of the universal Craft, but one spirit animates all, and but one Freemasonry is taught. We are many in one—not united under one personal government, but thoroughly unified in spirit and fraternal action. The six hundred and fifty thousand affiliated Freemasons at the present time on the continent of North America, while they are separated into fifty-seven jurisdictions, are united in one Fraternity of Free and Accepted Masons, ancient and honorable, earnest and active, among whom no contention exists, except that noble contention, or rather emulation, as to who can best work and best agree.

#### LIVING UP TO THE LANDMARKS.

It has been my purpose throughout the past year to adhere closely—as all of my predecessors in the Grand Lodge of Pennsylvania have done—to the ancient usages, customs and Landmarks of Freemasonry. It is only by such a course that the stability of both our principles and practice can be maintained. The Fraternity in Pennsylvania has long and justly been credited, not only at home, but as well abroad, with marked conservatism in Masonic thought and action. It perpetuates the established, it deprecates innovation, it denies the demand, which occasionally arises, for the novel. There can lawfully be nothing new in Freemasonry. Any Masonic practice that is novel is thereby self-condemned. We stand upon the old



ways, and will not consent to the introduction of any nineteenth-century profane methods into our ancient Fraternity.

#### MODERN INNOVATIONS UNLAWFUL.

We recognize and enforce the truth that Freemasonry is, in the highest sense of the term, a *secret* society; and that candidates must seek us of their own free will, not we them, by any form of invitation whatsoever. Hence a public installation of Lodge officers has never been known under the authority of the Grand Lodge of Pennsylvania. Hence we have no public Grand Honors, to exhibit in the presence of the profane. Hence we require that at all formal Masonic meetings only Freemasons shall be present. We rarely have a procession of the Craft, and that only on a most important Masonic occasion. We participate in no general public processions. When we attend a Brother's funeral we do not wear Masonic clothing, or regalia. We do nothing in public for the purpose of attracting the attention of the profane. We think that by this action we are maintaining the integrity of Masonic principles, and the ancient usages of the Craft. There are other organizations which were created for the purpose of display, or which may consistently adopt it to further their interests; but Freemasonry, which avowedly does not seek to make proselytes, and which is, or should be, the most secret organization in the world, may not lawfully court the gaze of the profane,

nor invite them to be present at a purely and exclusively Masonic Lodge ceremonial, such, for example, as a Lodge anniversary, or the installation of Lodge officers. We have public ceremonials, which are necessarily so, such as the laying of the corner-stone of a public building, on the invitation of the proper authority. This is lawful, and the usage with regard to it is universal. It requires no refinement of casuistry to distinguish between it and the needless exposure of a purely secret ceremonial, such as the installation of officers, or the celebration of the constitution of a Lodge. These latter are for the Craft alone, while the former is necessarily performed in public, and therefore open to public observation. In connection with our public ceremonies, however, no Lodge is opened.

#### INFLUENCE OF OTHER ORGANIZATIONS.

There is a tendency which the Craft continually should watch. Our Fraternity frequently makes Masons of those who are already connected with other secret organizations—purely modern—whose usages and customs are entirely different from our own. The constant, and possibly unconscious, effort of these Brethren is to introduce into Freemasonry the usages with which they have grown familiar in their other secret societies. This cannot be permitted. Freemasonry is a law unto itself. Our usages are our own, and unalterable. We change not. The individual must yield his opinions and desires to the Craft; he cannot mould it, it must



mould him. He sought it of his own free will, and he must willingly and loyally maintain its ancient usages and customs, without admixture with those of any extraneous society whatsoever. No modern invention, in usage or custom, can improve Freemasonry.

#### DUTIES OF COMMITTEES OF INQUIRY.

On several occasions, during the past year, I have had officially brought to my notice the fact that Lodges have, without due investigation, approved and initiated candidates for Freemasonry. In these instances the Committees of Inquiry performed their duties only in the most perfunctory manner, and the result was that improper material was received into our Fraternity. I cannot impress upon you too strongly the great importance of the primary inquiry into the character and standing of every applicant for the honors of the Craft. It should be sifting and thorough. It should be made not by novices, but by experienced Brethren. Worshipful Masters should statedly instruct their Lodges concerning the faithful and right performance of this duty. The principles of Freemasonry, noble as they are, will not save the Craft from criticism if we admit to membership those who ignore those principles and will not follow the practices which they enjoin. Pure principles can only be upheld by pure men, honest and of good report, faithful in word and deed, and worthy of being associated with those who are the avowed advocates of Brotherly Love, the Relief of the Distressed,



and the Truth taught by the Divine Architect. The beautiful system of Morality which Freemasonry veils in allegory and illustrates by symbol can only be successfully upheld by moral men.

The profane should be left among the profane. The immoral should be classed with them, not admitted among us. The dishonest should be limited to prey upon the world, and not upon the "sons of light," disguised as one of them. In vain do we watch the outer door, if the Committees of Inquiry in whom we so largely trust, through either ignorance or carelessness fail to thoroughly perform the duty intrusted to them of ascertaining whether the applicant for Freemasonry is, or is not, positively qualified to have the prayer of his petition granted.

#### PROFICIENCY BEFORE ADVANCEMENT.

On June 1 I issued a circular letter to the Lodges, enforcing the recommendation of the Ahiman Rezon which requires "proof of a Brother's proficiency in the Craft, by examination in the Lodge, before he be advanced." It is equally an injustice to the Craft and to the individual Brother to advance him before he has mastered the degree previously conferred upon him, and henceforth this regulation will be strictly enforced. If a candidate be not taught Freemasonry as he proceeds, in the majority of cases he will never be taught it at all. It requires more time to examine candidates in open Lodge, but it is time well em-

ployed, and every Brother is entitled to receive the instruction thus preliminarily given to render him proficient.

#### THE RITE OF MEMPHIS CLANDESTINE.

On June 30, in accordance with the resolutions of Grand Lodge unanimously adopted at the June Quarterly Communication, I issued an edict declaring the so-called "Egyptain Masonic Rite of Memphis" to be clandestine, for the threefold reason that its constitution unlawfully assumed to confer upon its so-called Grand Master the "right to make Masons at sight;" that it unlawfully assumed, in its title, to be "Masonic;" and that it unlawfully addressed "to all Free and Accepted Masons" the official certificates issued to its members. Members of the said clandestine rite were given ninety days within which to sever their connection with, and renounce their allegiance to, said clandestine rite, under penalty of trial and punishment in accordance with Masonic law, and they have all fraternally availed themselves of this privilege.

#### USES OF GRAND VISITATIONS.

The greater prosperity of the Craft now, as compared with its condition a half-century ago, is probably owing most largely to the now frequent practice of Grand Visitations. Then the officers and members of the different Lodges were strangers to each other, because they were rarely if ever congregated in Districts, or received

a visit from the Grand Master, accompanied by the Grand Officers. There was no great incentive to Masonic effort, no comparison of work, no instruction in the ritual, no fraternal greeting of Brethren by officers of the Craft. Now all this is changed. It has come to be practically acknowledged that a Grand Visitation is a *debt* which the Grand Officers owe to the Fraternity under their jurisdiction: they *pay* a Grand Visitation. And the results are signally beneficial. Everywhere fresh interest is awakened. Everywhere true Masonic light is dispensed. Everywhere there is increase in numbers, in enthusiasm, and in the exemplification of the virtues which the Craft was established to perpetuate. That Grand Master best appreciates the high station he has been called to fill, and the manifold duties and responsibilities of his office, who devotes a liberal portion of his time to official visitations. I have witnessed the beneficial results of such labors during the past two years, and have only to regret that I could not have devoted even still more time to this important object.

#### REPORTS ON LODGE MINUTES.

One of the beneficial features of a Grand Visitation is the report that is made by the Grand Secretary on the Minutes of the Lodge. This is always a carefully prepared document. It involves an examination of the minutes of the Lodge for some five or six years. It discloses all of the errors in form of procedure and in breach of Masonic law and practice which have taken



place during that time. It corrects inaccuracies of long standing. It calls attention to the printed "Form of Minutes," officially furnished to all Lodges, a careful adherence to the directions of which insures freedom from error. All Secretaries are liable to err, but many are certain to err, and these reports awaken the officers and members of a Lodge to an appreciation of Masonic methods of procedure, and the necessity of conforming to established usages and customs. If a Grand Visitation accomplished no other purpose than this, it would be amply justified. I invite the earnest attention of all Secretaries of Lodges to this subject, and if any of them do not possess a copy of the official "Form of Minutes," let them address the Grand Secretary at once, procure a copy, continually refer to it, and rigidly adhere to its directions.

#### VISITS OUTSIDE THE JURISDICTION.

On several occasions I was honored with invitations from Grand Masters of neighboring Masonic jurisdictions to visit them during their labors, and in the following cases it was my privilege to comply with their fraternal requests.

NEW JERSEY.—On January 30, 1890, by invitation of Brother CHARLES H. MANN, Grand Master of Masons in New Jersey, I visited the Most Worshipful Grand Lodge of New Jersey, at its Annual Grand Communication held at Trenton, was received with fraternal honor, witnessed the installation of the Grand

Officers for the ensuing Masonic year, and was the recipient of the hospitality of Most Worshipful Brother MANN.

NEW YORK.—On February 27, by the joint invitation of Brother JOHN W. VROOMAN, Grand Master of Masons in New York, and of Brother CHARLES W. JACKSON, Worshipful Master of Crescent Lodge, No. 402, accompanied by the majority of the Grand Officers and Past Grand Master Brother RICHARD VAUX, I visited Crescent Lodge, No. 402, in the Masonic Hall, New York City. Grand Master MANN and Past Grand Master MOORE, of New Jersey, were also by invitation present. Thus did three Grand Masters, representing New York, New Jersey, and Pennsylvania, simultaneously honor Crescent Lodge with their presence. The pleasures of the evening were numerous, and will never be forgotten by the participants. Over five hundred Brethren were present, and the work of the evening was forcibly performed.

Prior to the Lodge meeting the Grand Officers of the three jurisdictions were the guests of Brother EDWARD B. HARPER, Past Master of Crescent Lodge, and President of the Trustees of the Hall and Asylum Fund of the Grand Lodge of New York, at the Lotus Club, where they met some fifty of the prominent Brethren of New York at dinner. The pleasures of this occasion were unique and complete. During the entire stay of the visiting Grand Officers, they were the guests of Crescent Lodge.

On June 4, by invitation of Grand Master VROOMAN, I visited the Grand Lodge of New York, at its Annual Grand Communication, when I was fraternally welcomed by the Grand Master, and received with honor by the Grand Lodge. The successful extinction of the New York Grand Lodge debt, and the speedy erection of the Masonic Home of that jurisdiction (for which the sum of \$185,000 is already in hand) were the leading subjects of consideration. New York is ever most generous in its gifts for Masonic purposes. Its prompt and munificent donation, last year, of two thousand dollars for the relief of the Johnstown flood sufferers will never be forgotten by Pennsylvania Freemasons, and always testify to the abounding Masonic Charity of our Brethren of the Empire State.

#### DEDICATION OF MASONIC HALL, MOORE'S.

MOORE'S.—On February 19, accompanied by all the Grand Officers, I visited Moore's, Delaware County, and dedicated the new Masonic Hall of Prospect Lodge, No. 578. Some two hundred and fifty Brethren participated in the procession of the Craft from the old Lodge-room to the new Hall, where the Grand Lodge was opened and the Masonic Hall was dedicated to Freemasonry, Virtue, Science, and Universal Benevolence, and I delivered an address on "The Symbolical Significance of the Dedicatory Ceremonies."



The new Masonic Hall at Moore's is a notable edifice. Of late Gothic style, it has a characteristically English mediæval appearance. Its handsome, emblematic stained-glass window, at the east, and its open timber roof are both admirable, and the Brethren of Prospect Lodge have just cause for pride in the possession of so appropriate and beautiful a Lodge room.

#### DEDICATION OF MASONIC HALL, ALTOONA.

ALTOONA.—On May 15, assisted by all the Grand Officers, I dedicated the new Masonic Hall at Altoona. This was an inspiring occasion. Over five hundred Brethren were present, representing seventy-seven Lodges, and two Past Grand Masters, Brothers VAUX and EICHBAUM. Mountain Lodge, No. 281, under whose auspices the new Hall was erected, was present in its strength, and to its officers and members are to be credited all of the admirable arrangements for the day. The symbolic ceremonies of dedication were performed with marked impressiveness, and the oration—a singularly able one—was delivered by Past Grand Master Brother RICHARD VAUX. Following the dedication was a banquet, which was as perfect, after its manner, as were the mystic rites in the Lodge-room. Pleasure reigned at all the tables, presided over by Brother GEORGE B. ORLADY, of Huntingdon. The toasts and responses could not have been excelled for appropriateness and point, and every Brother went

away doubly satisfied. The laurels won by the Brethren of Altoona on this occasion we trust will remain to them a perpetual crown.

#### TEMPLE SCHOOL OF INSTRUCTION.

On March 4, the evening preceding the Quarterly Communication of Grand Lodge, I officially visited the Temple School of Instruction, in Egyptian Hall, Masonic Temple, Philadelphia. On this occasion I was accompanied by all the Grand Officers, and Past Grand Masters LAMBERTON and EICHBAUM. The three degrees of Ancient Freemasonry were admirably rehearsed by the officers of the School, and at the close the work in its entirety received my emphatic official approval, as it did that of the other Grand Officers. The Principal of the School, Brother RICHARD M. JOHNSON, merits the highest credit for his devotion to its interests, and for the success which has attended his labors. More and more the Temple School of Instruction is accomplishing the purpose of its establishment—the unification of the work on the lines of the authorized ritual. For this work the Right Worshipful Grand Master is alone responsible. He is the sole custodian of the work. It gives me pleasure to announce, in this connection, what may be known to many of you, that uniformity in the work is being rapidly attained throughout the jurisdiction, and this is in large measure owing to the increased number of Grand Visitations and the influence of the Temple

School of Instruction. The officers of many of the Lodges throughout the entire eastern portion of the jurisdiction are among the members of this School, and through them the official work is being widely disseminated.

There is also an authorized School of Instruction meeting in Freemasons' Hall, Pittsburgh. This School, I believe, has never been formally and officially visited by a Right Worshipful Grand Master, accompanied by the Grand Officers. It is proper that such a visitation should be made, and I fraternally commend this matter to the consideration of my successor in office.

#### GRAND VISITATIONS.

During the past year it has been my pleasure, as it was my duty, to make Visitations to a large number of Lodges in various portions of the jurisdiction. On many of these Visitations I was accompanied by the other Grand Officers, while on others I personally made informal visits. Everywhere I was received with fraternal welcome, and everywhere found the Craft in excellent condition.

HARRISBURG.—On January 13, 1890, I visited Perseverance Lodge, No. 21, Harrisburg, one of the oldest, best conducted, and most prosperous Lodges in the jurisdiction, a Lodge which has given to Grand Lodge one of its greatest ornaments,—Past Grand Master Brother ROBERT A. LAMBERTON. The Worshipful Master, Brother HARRY W. TECHMEYER, gave



an excellent address, outlining the Masonic duties of himself, the officers, and members during the new year; the candidates for advancement were examined in open Lodge, and displayed complete proficiency in the preceding degree; and the work was throughout admirably performed. All the proceedings were in the highest degree commendable. At the close I delivered an address on "The Permanence of Freemasonry."

OXFORD.—On January 29, I visited Oxford Lodge, No. 353, Oxford, Chester County. This Lodge, like that at Harrisburg, does not make Masons without teaching the candidates Masonry. So thoroughly are they instructed that in many instances they are capable of conferring a degree one month after they receive it. Officers, Past Masters, and members are all earnestly devoted to the Craft. I officially commended their labors, and addressed the Lodge on "True Masonic Light."

PHILADELPHIA.—On January 31, accompanied by all the Grand Officers, I paid a Grand Visitation to Franklin Lodge, No. 134, in Egyptian Hall, Masonic Temple, Philadelphia. Forty-nine Lodges were represented. Franklin Lodge is one of the historic Lodges of the jurisdiction, and it maintains the well-earned reputation it acquired in the past. The Master Mason's degree was excellently rehearsed; the Minutes of the Lodge—most artistically recorded by the accomplished Secretary, Professor BECKER—were reviewed by the Grand Secretary, and I delivered an address on "The

Triple Duty of Craftsmen,—to the Lodge, the Grand Lodge, and Themselves.”

LANCASTER.—On February 4 I visited Lamberton Lodge, No. 476, Lancaster. There was a large attendance of members and visiting Brethren, the work was well performed, with the adjuncts of vocal and instrumental music in keeping with the ceremonies, and at the close I delivered an address on “The Full and True Significance of the Name, ‘Free and Accepted Mason.’”

PHILADELPHIA.—On February 24, accompanied by all the Grand Officers, I paid a Grand Visitation to Columbia Lodge, No. 91, in Egyptian Hall, Masonic Temple, Philadelphia. Twenty-two Lodges were represented. The work of the Master Mason’s degree was admirably rendered by the officers of the Lodge, after which I delivered an address on “The Underlying Meaning of the Mystic Ceremonies of the Craft.” By my invitation Past Grand Master Brother ROBERT M. MOORE, of New Jersey, was present to honor the occasion, and he favored the Brethren with a happy and eloquent address.

BRISTOL.—On March 1 I visited Bristol Lodge, No. 25, Bristol, one of the venerable Lodges of this jurisdiction, which ten years ago held its Centennial celebration. The Entered Apprentice degree was very creditably conferred, after which I delivered an address on “The Many-Sided Character of Freemasonry.”

EASTON.—On March 11 I visited Dallas Lodge, No. 396, Easton. The Masonic Hall is remarkable for its

spacious size and tasteful adornment. There was a large gathering of the Craft, and the Fellow-Craft degree was excellently conferred. At its close I addressed the Lodge on "The Full Significance of the Titles, Entered Apprentice, Fellow-Craft, and Master Mason." Brother WILLIAM W. COTTINGHAM, the Secretary, has served Easton Lodge in that capacity with great acceptability for twenty-three years, and the Lodge is prosperous in all of its interests.

SCRANTON.—On March 13 I visited Hiram Lodge, No. 261, Scranton. There were nearly three hundred Brethren present, including ten Masters of Lodges. The Entered Apprentice degree was correctly and impressively conferred by Worshipful Master Brother McGENNIS, assisted by the officers of the Lodge, and at its close I officially approved it. The officers of Hiram Lodge have recently greatly improved their work, and in the degree witnessed it left nothing to be desired.

NORRISTOWN.—On March 17 I visited Charity Lodge, No. 190, Norristown. The work in this Lodge is rendered correctly and impressively, the Worshipful Master, Brother WANGER, being an adept in both the substance of the work and the manner of its delivery. There was a very large gathering of members and visiting Brethren. At the close of the work I delivered an address on "The Historical Mosaic of Freemasonry."

PHILADELPHIA.—On March 19, accompanied by all



the Grand Officers, I paid a Grand Visitation to Apollo Lodge, No. 386, in Norman Hall, Masonic Temple, Philadelphia. Eleven Lodges were represented, and the Master Mason's degree was admirably rehearsed by the officers of Apollo Lodge. At its close I addressed the Lodge on "The Purposes of a Grand Visitation."

On April 7, accompanied by all the Grand Officers, I paid a Grand Visitation to Harmony Lodge, No. 52, in Egyptian Hall, Masonic Temple, Philadelphia. Forty Lodges were represented. The Fellow-Craft degree was correctly rehearsed by the officers of the Lodge, the Senior Warden, Brother SAMUEL HALL DAY, a son of Past Grand Master DAY, acting as Worshipful Master. At its conclusion I delivered an address on "Fraternal Harmony as a Characteristic of the Craft wherever Dispersed."

On April 8, accompanied by several of the Grand Officers, I was present at the Twenty-first Anniversary of Mozart (musical) Lodge, No. 436, in Egyptian Hall, Masonic Temple, Philadelphia. An address was delivered by Brother WILLIAM J. KELLY, Past Master of Lodge No. 59, relating interesting incidents connected with the origin of the Lodge, after which Past Master Brother PHILIP J. UMSTEAD delivered an excellent historical address. A banquet followed, at which responses to toasts were made by Past Grand Master VAUX (who, while he was Right Worshipful Grand Master, constituted Mozart Lodge) and other

Brethren. A beautiful souvenir of the occasion, an engraving representing Egyptian Hall, was presented to each guest.

BETHLEHEM.—On April 30 I visited Bethlehem Lodge, No. 283, Bethlehem. Fourteen Past Masters of the Lodge were present, with a large number of members and visiting Brethren. The Fellow-Craft degree was ably conferred on one candidate; who previously was examined in open Lodge, and displayed a remarkable degree of proficiency in the preceding degree. At the conclusion of the work I emphatically approved it, together with the thorough manner in which Bethlehem Lodge instructs its candidates, and addressed the Lodge on “The Meaning of the Work.”

ARDMORE.—On May 1 I visited Cassia Lodge, No. 273, Ardmore. Fourteen Past Masters of the Lodge were present, and a large general gathering of the Craft. The Master Mason’s degree was skilfully conferred, and all of the proceedings of the Lodge were in the highest degree commendable. At the close of the work I delivered an address on “Seeing the Invisible in the Visible, by the Mind questioning the Eye during the Work.” Ardmore Lodge has a beautiful Lodge home, and it is flourishing in all of its interests.

PHILADELPHIA.—On May 2, accompanied by all the Grand Officers, I paid a Grand Visitation to Kensington Lodge, No. 211, in the Masonic Hall, Richmond Street, Kensington, Philadelphia. Past Grand Master ACKLEY, of Rhode Island, by my invitation, was also present at



this Visitation. Thirty-three Lodges were represented. The Fellow-Craft degree was admirably rehearsed by the officers of Kensington Lodge, and received my cordial approval. I then addressed the Lodge on "The Symbolism of the Craft," after which Past Grand Master ACKLEY delivered a pleasing address. Our reception was very cordial by the Kensington Brethren, who are nothing if not fraternal and hospitable.

On May 13, accompanied by all the Grand Officers, I paid a Grand Visitation to Covenant Lodge, No. 456, in Norman Hall, Masonic Temple, Philadelphia. Twenty-eight Lodges were represented. The Master Mason's degree was perfectly rehearsed by the officers of Covenant Lodge, after which I addressed the Lodge on "What are we here for?" Past Grand Master DAY and other Brethren also delivered brief addresses.

GETTYSBURG.—On May 29, I visited Good Samaritan Lodge, No. 336, Gettysburg, and found the Lodge to be in excellent condition. The Entered Apprentice degree was correctly rehearsed by the officers of the Lodge, in the presence of a large gathering of the Craft, after which I addressed the Brethren on "Some of the Object-Lessons taught in Freemasonry." During my stay in Gettysburg I was the recipient of many fraternal attentions from the Brethren, and was taken over the historic battle-field of Gettysburg, to view the numerous monuments which mark the field, and the various scenic attractions of the vicinity.



LEBANON.—On July 2 I visited Mount Lebanon Lodge, No. 226, Lebanon. District Deputy Grand Master Brother TYSON was present, and a large number of Brethren. The Entered Apprentice degree was well conferred, after which I addressed the Brethren on “The Pleasures Incident to a Lodge Meeting.” The Secretary of Lodge No. 226, Brother WARD, has had twenty-six years’ experience in his station, and is a skilful officer.

PHILADELPHIA.—On June 6, accompanied by all the Grand Officers, I paid a Grand Visitation to Perkins Lodge, No. 402. Thirty Lodges were represented. The Entered Apprentice degree was rehearsed so admirably as to disarm criticism, proving Perkins Lodge to stand in the forefront of the best working Lodges in the jurisdiction. Owing to the extreme heat of the evening, I did not deliver a formal address in the Lodge-room, but in the banquet hall, to which all proceeded by invitation at the close of the Lodge, good-fellowship seemed to cool the atmosphere, and several of the Grand Officers delivered pleasing and telling addresses, in response to sentiments proposed.

#### A SERIES OF GRAND VISITATIONS.

Beginning on June 17, and ending on June 24, accompanied by the Grand Officers, I paid a series of Grand Visitations to a number of the Lodges in various portions of the jurisdiction. Past Grand Master EICHBAUM accompanied the Grand Officers, but owing to

business exigencies, Deputy Grand Master AFRICA and Past Grand Master VAUX were unexpectedly absent, to their and our personal regret, and the Craft's loss.

LOCK HAVEN.—The first Grand Visitation, on June 17, was paid to La Fayette Lodge, No. 199, Lock Haven. District Deputy Grand Master Brother GEORGE R. McCREA was present, and eleven Lodges were represented by a numerous and fine body of Craftsmen. After a report on the Minutes by the Grand Secretary, the Entered Apprentice degree was admirably rehearsed. We never witnessed the work more perfectly rendered—not even in the Temple School of Instruction—for which due commendation was given to District Deputy McCREA, Junior Warden Brother MUSSINA (who was acting Worshipful Master,) and all the officers of La Fayette Lodge. At the close of the work I addressed the Lodge on “True Masonic Light.”

#### NEW LODGE AT AUSTIN.

On June 18 the Grand Officers proceeded to Austin, Potter County, for the purpose of constituting and consecrating a new Lodge, by the name of Arcana Lodge, No. 580. We were very fraternally received by the Austin Brethren, and in the afternoon I constituted the new Lodge, in the presence of some two hundred Brethren. The ceremonies were impressive, and thoroughly appreciated by the Brethren. At the close I delivered an address on “The Duties and Responsibilities of Members of a New Lodge.” A banquet followed in



Garretson Hall, the Brethren of Austin and their ladies ministering successfully to the pleasure of their numerous guests. Arcana Lodge starts out under favorable auspices, its officers being skilled in the work, and its members ambitious to have it attain a praiseworthy position in the Craft. Owing to sudden illness, District Deputy Grand Master Brother CHARLES L. WHEELER was unexpectedly prevented from being present at the constitution of the new Lodge, but District Deputy Grand Master Brother McCREA honored the occasion with his presence.

ERIE.—On June 19 I paid a Grand Visitation to Perry Lodge, No. 392, Erie. District Deputy Grand Masters Brothers JOHN J. WADSWORTH and GEORGE R. McCREA were present, and over two hundred Brethren, representing fifteen Lodges. After a report on the Minutes by the Grand Secretary, the Master Mason's degree was rehearsed by the officers of Perry Lodge. I gave some instruction in the work, and addressed the Lodge on "Physical and Intellectual Masonry." The Brethren of Erie exhibited their customary hospitality by a banquet to the Grand Officers and visiting Brethren.

GREENVILLE.—The next Grand Visitation was paid, on June 20, to Eureka Lodge, No. 290, Greenville. District Deputy Grand Masters, Brothers WALTER D. CLARK and MYRON PARK DAVIS were present, together with the representatives of thirteen Lodges. After the Grand Secretary's report on the Minutes of the Lodge,



I delivered an address on "The Attributes of Freemasonry," after which the work of the Fellow-Craft degree was rehearsed in a manner which received the commendation of all the Grand Officers. The Brethren of Greenville have a fine Masonic Hall, are enthusiastic Freemasons, and distinguished no less for wisdom than they are for zeal.

PITTSBURGH.—On June 21 a Grand Visitation was paid to Pittsburgh Lodge, No. 484, Pittsburgh, in the new Freemasons' Hall, dedicated by me about one year ago. Here some four hundred Brethren were assembled, representing fifty-four Lodges, together with Past Grand Master EICHBAUM and District Deputy Grand Masters Brothers JAMES W. BROWN and JAMES S. McKEAN. The gathering was distinguished no less for character than for numbers, and was exceedingly creditable to the Craft in Pittsburgh. After a report on the Minutes of the Lodge by the Grand Secretary, I addressed the Brethren on "The Forms and Ceremonies of Freemasonry," after which the Entered Apprentice degree was ably rehearsed by the officers of Pittsburgh Lodge.

Sunday, June 22, was enjoyed as a day of rest in Pittsburgh, in the morning a number of the Grand Officers attending Trinity Episcopal Church, and in the evening the First Presbyterian Church.

TYRONE.—The last Grand Visitation of this series was paid, on June 23, to Tyrone Lodge, No. 494, Tyrone. Three District Deputy Grand Masters were

present,—Brothers ALEXANDER ELLIOTT, WILLIAM A. DONALDSON, and HENRY A. TYSON,—together with some two hundred Brethren, representing thirty-three Lodges. Grand Secretary NISBET read a favorable report on the Minutes of the Lodge, after which I delivered an address on “How to Make a Mason.” The work of the Entered Apprentice degree was then admirably rehearsed by the officers of Tyrone Lodge, justly receiving the commendation of all the Grand Officers.

The perfection of the rendition of the work, and the fraternal spirit and enthusiasm exhibited by the members of Tyrone Lodge, as well as by the Brethren of this entire Masonic District, fittingly made this the crowning visit in this series of Grand Visitations. It was an appropriate and satisfactory climax.

Accompanied by the Grand Officers, I left Tyrone, on June 24, for Philadelphia, where we arrived the same day, gratified with the results of our series of Grand Visitations to the Lodges in the various portions of the jurisdiction named.

#### CONSTITUTION OF A NEW LODGE AT HOMESTEAD.

HOMESTEAD.—On July 28, accompanied by the Deputy Grand Master, Brother J. SIMPSON AFRICA, and the Grand Tyler, Brother SINN, I visited Homestead, Allegheny County, and constituted and consècrated Homestead Lodge, No. 582, with twenty-four Charter members. There were twenty-three Lodges represented. The musical portion of the ceremonies was appropri-



ately rendered. At the close of the work I delivered an address on "The Duties and Responsibilities of Members of a New Lodge." The other Grand Officers added fitting remarks, and the occasion throughout was instructive and pleasing. Past Grand Master EICHBAUM and District Deputy Grand Master Brother JAMES W. BROWN were present.

#### CONSTITUTION OF A NEW LODGE AT WAYNE.

WAYNE.—On August 5, accompanied by the Grand Officers, I constituted and consecrated Wayne Lodge, No. 581, at Wayne, Delaware County, with eighteen Charter members. Fifty-one Lodges were represented on this inspiring occasion. The Masonic Hall at Wayne is a fine edifice, and the Lodge-room is one of the most beautiful in the jurisdiction. Brother GEORGE W. CHILDS is the moving spirit in the charming rural town of Wayne, and he manifested his interest in Lodge No. 581 by presenting it with three handsomely designed and carved official chairs for the Worshipful Master and the Wardens of the Lodge. This Lodge starts out under the happiest auspices, and with the assurance of a brilliant future.

#### IONIC HALL'S DECORATIONS.

PHILADELPHIA.—On August 19 an Emergent Communication of Grand Lodge was held, for the purpose of formally accepting the handsome symbolic decorations of Ionic Hall, Masonic Temple, then just com-



pleted. These decorations, like those of Egyptian Hall, were designed and executed by Brother George Herzog, under the direction of the Art Association of the Masonic Temple. The Craft in this jurisdiction has just reason for pride in the possession of these symbolic paintings. Architecturally beautiful as are all the halls in this Temple, none are perfect until the brush of a master in the art of symbolism adds the grace and glory of color to the walls. There is a refinement in color which nothing else can impart, and its graceful effects emphasize all purely structural ornamentation. The Gothic architects introduced painted windows to add splendor to their work, while the Greek architects applied the artist's brush to walls and statuary. Modern Freemasons avail themselves of both of these resources of art, and our Egyptian and Ionic Halls are, in all respects, models of symbolic Masonic decoration. Over two hundred Brethren were present at the Emergent Communication of Grand Lodge held in Ionic Hall, and appropriate addresses were delivered on that occasion by several of the Grand Officers.

#### FAREWELL DINNER.

Prior to my departure, on August 23, for a two months' visit to Europe, a number of my Brethren of Grand Lodge tendered me a complimentary dinner, on August 20, in the Masonic Temple. This was to me an occasion of rare enjoyment, because it betokened the cordial good-will and fraternal affection of my

Brethren. It was apparent that the tie which unites your Grand Master to yourselves is not merely formal and official, but personal as well, and that we are united in the bonds of the purest friendship. The fellowship incident to Masonic Brotherhood is, indeed, the completest known, outside of that of brotherhood in blood. But Masonic Brotherhood has this signal advantage: The Masonic family extends around the globe, so that whether at home or abroad the Freemason is among friends, and all these friends are Brothers.

#### VISIT TO EUROPE.

My visits to England and Scotland were made memorable by the invitations received in advance from the Lodges of certain of my Masonic Brethren who had learned of my coming. We had never seen each other, and we were members of different Grand Lodges, on opposite sides of the Atlantic, but the universality of the Craft, and the strength of the mystic tie, were both clearly evident to me before I left these shores. The Grand Secretary of the Grand Lodge of England, Brother Colonel SHADWELL H. CLERKE, extended to me a cordial invitation to attend the Quarterly Communication of the United Grand Lodge of England, on September 3; Eboracum Lodge, No. 1611, York, held a special meeting to receive me, as did also the Quatuor Coronati Lodge, No. 2076, London,—the Masonic Students' Lodge of the metropolis,—before whose members, by invitation, I read a paper.



## EBORACUM LODGE, NO. 1611, YORK.

On September 1, accompanied by Past Grand Master Brother JOSEPH P. HORNOR, of Louisiana, and several other American Brethren, I visited Eboracum Lodge, No. 1611, York. York is, traditionally, the oldest Masonic city in England. It is referred to as such in all the warrants issued to Pennsylvania Lodges. To visit a Lodge in that ancient city was a rare Masonic pleasure, and the welcome found therein was the warmest and most fraternal possible. The Worshipful Master, Brother GEORGE CHAPMAN, Past Master Brother T. B. WHYTEHEAD, Grand Sword-Bearer of the Grand Lodge of England,—a name honorably and familiarly known to many American Freemasons,—and all the officers and members gave us a heart-welcome. The work of the evening was in the Master Mason's degree, and we had the pleasure to witness the conferring of this degree, in a masterly manner, by our honored and esteemed Brother WHYTEHEAD, acting as Worshipful Master. At the close of the Lodge, when all were gathered around the social board, a delightful interchange of sentiment ensued, and they voiced their feelings in song, as they sang,—

“ We greet with grip fraternal,  
 We greet with mystic sign,  
 The Cup of Love we proffer,  
 And pour for them the wine.  
 We prove to these our Brethren,  
 West of Atlantic's roar,  
 They come not here as strangers,  
 They stand on native shore.”



UNITED NORTHERN COUNTIES LODGE, NO. 2128,  
LONDON.

On September 2, accompanied by the same Brethren,—one of whom, Brother JOSHUA HUNT, is an esteemed member of Kennett Lodge, No. 475, Kennett Square, Pa.,—by special invitation, I visited the United Northern Counties Lodge, No. 2128, London. There I met Brother J. S. CUMBERLAND, a Past Master, and, by common consent, the Mentor of the Lodge, a Brother highly skilled in the work of the Craft; and Brothers WILLIAM JAMES HUGHAN and JOHN LANE, whose fame as Masonic authors is known throughout the English-speaking world of Freemasonry. Brother HUGHAN has been of great service to the Grand Lodge of Pennsylvania, through his writings, which have aided to establish and maintain the fact that Philadelphia was the *premier* Masonic city on this continent and the mother-city of Masonry in America. He has more than once addressed communications to the Grand Lodge of Pennsylvania on this subject, which have been awarded a place in our published Proceedings. The Worshipful Master, Brother W. H. BULLOCK, the Secretary, Past Master Brother WILLIAM MASTERS, and the Senior Deacon, Brother CUTHBERT R. LEE, are also accomplished Masons, and showed us every possible courtesy. We witnessed the conferring of the Fellow-Craft degree, by the Worshipful Master, Brother BULLOCK, and were charmed with its rendition as a piece of Masonic work.

## THE GRAND LODGE OF ENGLAND.

On Wednesday, September 3, I visited, by invitation, the United Grand Lodge of England, at its regular Quarterly Communication. It met on the same day, and at the same hour, that the Grand Lodge of Pennsylvania did. Although your Grand Master and yourselves on that occasion were separated in space by three thousand miles, we were present with each other in spirit, and each was thoughtful of the other. I addressed you a fraternal greeting, which was flashed over the Atlantic cable and read in open Grand Lodge, and the same evening you sent me in reply a cordial acknowledgment, which made me pleurably realize our fraternal kinship, and the closeness of the tie which binds us, both officially and as Brethren. Brother Colonel MARMADUKE RAMSAY, District Grand Master of Malta, presided as "Grand Master in the Chair," in the absence of the Most Worshipful Grand Master the PRINCE OF WALES, and cordially welcomed me to the Grand Lodge of England. This welcome was accorded me as your representative. It was the Grand Master of Pennsylvania who was received, and only once before had this official been received, and that one hundred and fifty-nine years ago, my illustrious predecessor having been Brother Colonel DANIEL COXE, the Provincial Grand Master of New York, New Jersey, and Pennsylvania, appointed by Deputation from the Grand Master of England, dated June 5, 1730. It was on January 29, 1731, that he was welcomed in the Grand



Lodge of England, on which occasion his health was drunk as "The Provincial Grand Master of North America." This official acknowledgment of Pennsylvania's Grand Master occurred more than two years before any Deputation had been issued for the introduction of Freemasonry into Massachusetts, or any other part of America other than our own jurisdiction, which was then united with those of New York and New Jersey.

I will not attempt to portray to you the magnificence of the scene on my visit to our Mother Grand Lodge. The Grand Officers were Brethren of the highest distinction, Masonically and socially; the Grand Lodge-room was brilliant with symbolic and artistic decorations; the Masonic clothing of the officers and members was rich and appropriate; and the proceedings were in the highest degree dignified and orderly. I may convey to you my meaning with regard to this latter feature by saying that the proceedings were as dignified and orderly as those of the Grand Lodge of Pennsylvania.

Two other transatlantic Brethren, eminent in their respective jurisdictions, were also welcomed in the Grand Lodge of England at this Quarterly Communication,—Brother J. ROSS ROBERTSON, Most Worshipful Grand Master of Masons in Canada, and Brother JOSEPH P. HORNOR, Past Grand Master of Louisiana. The honor was awarded your representative of being seated at the right hand of the Grand Master of England, with the two other distinguished Brethren on my right. The



cordiality of our English Brethren could not have been exceeded, and when called upon, I fraternally acknowledged it with the best thoughts and language at my command.

In Grand Lodge, as well as elsewhere, I had the pleasure of meeting the Representative of the Grand Lodge of Pennsylvania near the Grand Lodge of England, Brother BRACKSTONE BAKER, Past Grand Deacon, a Brother of distinction, active in Grand Lodge affairs and universally respected and honored. I also met, again, Brother WILLIAM JAMES HUGHAN, Past Grand Deacon, and many other leading English Freemasons.

THE QUATUOR CORONATI LODGE, NO. 2076, LONDON.

On September 4 I visited the Masonic Students' Lodge of London,—the Quatuor Coronati, No. 2076,—at a special meeting called for the purpose, it being the first emergent meeting ever held by the Lodge. By invitation I read a paper before the Lodge, on “Freemasonry in America.” There was a notable gathering of Masonic students present, including such distinguished Brethren as ROBERT FREKE GOULD, WILLIAM JAMES HUGHAN, JOHN LANE, WITHAM J. BYWATER, G. WILLIAM SPETH, WILLIAM LAKE, MARMADUKE RAMSAY, and Sir GABRIEL GOLDNEY. Brother GOULD, Past Grand Deacon, presided as Worshipful Master. Numerous remarks complimentary to the Grand Lodge of Pennsylvania followed the reading of the paper, and the meeting closed with a banquet in Freemasons' Tavern.

## THE ROYAL MASONIC INSTITUTION FOR GIRLS.

On September 8 I visited, by invitation, the Royal Masonic Institution for Girls, St. John's Hill, near London. Brothers BRACKSTONE BAKER, Past Grand Deacon, and Representative of the Grand Lodge of Pennsylvania near the Grand Lodge of England, and Brothers J. H. MATTHEWS, ROBERT GREY, and FRANK RICHARDSON, of the House Committee, accompanied me, and we were welcomed by the Secretary of the Institution, Brother HEDGES, the Head Mistress, Miss DAVIS, and the Matron, Miss BUCK. Two hundred and sixty-four pupils are the beneficiaries of this noble Masonic charity, which feeds, clothes, and educates them for various useful stations in life. The grounds are spacious and beautiful, the buildings elegant and convenient, and the school curriculum is in all respects admirable. Housekeeping and needle-work are thoroughly taught, as well as the branches of a polite education. Our English Brethren are justly proud of their "Girls' School," which is so admirably conducted as to command the generous support of the entire English Craft. It is one hundred and two years old.

## LODGE OF EDINBURGH, NO. 1, EDINBURGH.

On September 30 I visited Edinburgh Lodge (Mary's Chapel), No. 1, Edinburgh. The Grand Secretary of Scotland, and the historian of the Lodge of Edinburgh, Brother D. MURRAY LYON, accompanied me, and introduced me to Brother GILBERT MAC-

DONALD, the Worshipful Master (or Right Worshipful Master, as he is styled), who cordially welcomed me to the Lodge, and announced that I had just been elected an honorary member thereof—a distinction which I highly appreciated, since this Lodge has the earliest known minutes of any Lodge in the world, dating back nearly three hundred years, to the year A.D. 1599. I had the pleasure to witness the conferring of the Entered Apprentice degree in this Lodge, which was performed with precision, dignity, and impressiveness. Among the prominent Scotch Brethern whom I met here was Brother WILLIAM OFFICER, the Representative of the Grand Lodge of Pennsylvania near the Grand Lodge of Scotland, an eminent Scotch advocate and a Brother of great ability, who called my attention to many interesting statements in the old minute-books of this Lodge.

#### THE MASONIC HALL, KILWINNING.

On October 2 I visited what is, traditionally, the “Shrine of Scottish Masonry,” the ancient town and Abbey of Kilwinning, and the Masonic Hall on the Abbey grounds. Here I was welcomed by Brother ROBERT WYLIE, Grand Secretary for Ayrshire and Secretary of Mother Lodge, Kilwinning, No. 0, and also Provost of the burgh of Kilwinning. I had long been an honorary member of the Mother Lodge, and therefore enjoyed the more visiting this ancient Masonic locality. Brothers WYLIE, JACK, and GAMBLE



showed me the Masonic treasures of the Hall, the impressive remains of old Kilwinning Abbey, built between A.D. 1140 and 1220, and the curious Mason Marks, still visible, clearly cut on the stones in the walls. This Abbey is worthy of the place it holds in Scotch Masonic annals. The ground on which it stands belongs to the Earl of Eglinton, whose park, surrounding Eglinton Castle, I had the pleasure to visit, accompanied by Brothers WYLIE and JACK.

#### ON THE CONTINENT.

There are no Lodges of Freemasons in France recognized at the present time by the universal Craft; but while I could not, on this account, visit any living Masonic body there, I could, and did, stand within the walls of edifices which brought vividly to mind extinct Lodges of the mediæval Freemasons—which edifices remain to-day as monuments to departed greatness. I refer to such noble minsters as Amiens and Rouen Cathedrals, and the church of Notre Dame in Paris. Indeed, every French Cathedral of the Middle Ages indicates the presence of operative Freemasons, who were our precursors in the Craft. In the great Cathedral at Cologne—the most majestic in Europe—I especially felt the charm which attaches to Freemasonry's mediæval history, which possesses one as he stands amid the pillared aisles and fretted vaults of the old cathedrals, each of them a marvel of Masonic handicraft. Nowhere does one realize more powerfully

or vividly the architectural glory which distinguishes our Fraternity than in an ancient cathedral. There is Masonry indeed. There is a link in our brief of title. There are Wisdom, Strength, and Beauty,—three in one. The Brother who is familiar with the history of the Craft is conscious of an enjoyment while standing within the venerable walls of an ancient abbey or cathedral, which is unknown to one who is thoughtless or careless of the origin and history of Freemasonry. Here is where the reading and the thinking Mason occupies a vantage ground, which commands a fascinating view of the glorious past of our Fraternity, and enables him to enjoy that past as part and parcel of the living present. The pleasure and profit incident to Masonic study are, indeed, a rich reward.

#### MASONIC UNITY.

The absolute oneness of the Craft is a glorious thought, which no one fully comprehends until he has travelled through numerous Masonic jurisdictions. Neither boundaries of States nor vast oceans separate the Masonic Fraternity. Everywhere it is one,—in symbolic language, in Landmarks, and in the cordial welcome accorded to the Brother Mason. There is no universal church, no universal body politic, but there is a universal Fraternity, that of Freemasonry, and every Brother who is a worthy member may feel proud of it.

## VISITATIONS.

CHESTER.—On October 30 I paid an informal visitation to Lucius H. Scott Lodge, No. 352, Chester, Pa. District Deputy Grand Master Brother WILLIAM B. BROOMALL, and a large number of members and visiting Brethren were present. The Entered Apprentice and the Master Mason's degrees were conferred, in an excellent manner, and at the close of the work I officially approved it, and addressed the Brethren on "Practical Masonry."

COLUMBIA.—On November 6 I made a fraternal visitation to Columbia Lodge, No. 286, Columbia, Pa. There was a large gathering of the Craft, including visiting Brethren from Lancaster, Wrightstown, Christiana, Safe Harbor, Drumore Centre, and adjacent places. District Deputy Grand Master Brother ANDREW J. KAUFFMAN was present. The work of the evening was in the Fellow-Craft degree, and the work was ably performed. Prior thereto the candidate passed a highly creditable examination in open Entered Apprentice Lodge. At the conclusion of the work I cordially commended it, and delivered an address on "The Uplands and Lowlands of Masonry."

WILKES-BARRE.—On November 10 I paid a fraternal visitation to Landmark Lodge, No. 442, Wilkes-Barre, Pa. Nearly two hundred Brethren were present, including District Deputy Grand Master Brother SAMUEL L. FRENCH, and Brethren from Pittston, Plymouth, Ashley, Kingston, and other places, besides



visitors from the jurisdictions of New York, Ohio, and Illinois. The Master Mason's degree was correctly and impressively conferred by the Officers of Lodge No. 442, the two candidates prior thereto passing an exceptionally fine examination in open Lodge; after which I delivered an address on "The Landmarks of Freemasonry." This Lodge is in a highly prosperous condition, both as regards Masonic culture and the large number of initiates it has had during the present year.

PHILADELPHIA.—On November 12 I paid an informal visitation to Eastern Star Lodge, No. 186, Philadelphia, one of the largest and most flourishing Lodges in the "City of Brotherly Love." The candidates, prior to advancement, were thoroughly examined in open Lodge, and the Entered Apprentice and Fellow-Craft degrees were skilfully conferred, after which I addressed the Brethren on the meaning and application of the phrase, "Well and Duly Prepared." Refreshment followed labor, and a feast of reason the material feast.

GERMANTOWN.—On November 13 I paid an informal visitation to Mitchell Lodge, No. 296, Germantown, Philadelphia. Eleven Past Masters of the Lodge and many members and visitors were present. The Entered Apprentice degree was excellently rehearsed, after which I addressed the Brethren on "The Secrets of Freemasonry."

WAYNE.—On November 17 I made a fraternal visitation to Wayne Lodge, No. 581, Wayne, Pa. This

Lodge was only three months old, having been constituted by me on August 5, with eighteen charter members, since which time twelve candidates have been initiated. This evening one Entered Apprentice and three Fellow-Crafts, seeking advancement, were examined in open Lodge, and displayed a remarkable proficiency in the preceding degree; after which the Fellow-Craft and the Master Mason's degrees were conferred in a correct and impressive manner. District Deputy Grand Master Brother THADDEUS S. ADLE was present, with many visiting Brethren. At the close of the work I delivered an address on "The Symbolism of the Lambskin Apron."

PHILADELPHIA.—On November 20 I paid a Grand Visitation to Philadelphia Lodge, No. 72, Philadelphia, accompanied by all the Grand Officers. Fifty-three Lodges were represented,—forty-eight in Pennsylvania and one each in New York, New Jersey, Delaware, North Carolina, and Rhode Island. Grand Secretary, Past Grand Master NISBET, read a report on the Minutes of the Lodge, which was complimentary to the Secretary, Past Master Brother AUGUSTUS R. HALL. The work of the Master Mason's degree was then admirably rehearsed by the Officers of Lodge No. 72, securing the commendations of the Grand Master and all the Grand Officers. I addressed the Brethren on "The Instruction and Pleasure Incident to Masonic Visiting," illustrating the subject from my recent pleasant experience while visiting the Grand Lodge of



England and Lodges of the Craft in England and Scotland. Lodge No. 72 has a permanent invested fund of \$30,000, and is prosperous in all of its interests. At the close, pleasing addresses were delivered by Past Grand Master Brother CONRAD B. DAY, Senior Grand Warden Brother MICHAEL ARNOLD, Grand Secretary NISBET, and other Brethren. By invitation of the Worshipful Master of Lodge No. 72, all the Brethren then proceeded to the banquet hall, where a pleasant season was spent in Masonic refreshment.

TAYLORVILLE.—On November 24 I informally visited Acacia Lodge, No. 579, Taylorville, Lackawanna County, Pa. I constituted this Lodge one year ago, on December 20, 1889, and found it on this visit flourishing in all its interests, the officers thorough masters of the approved work, the Lodge rapidly growing by the addition of excellent material, now numbering forty members, and cultivating its initiates by requiring them to prove their complete proficiency before advancement. Over one hundred Brethren were present, with District Deputy Grand Master Brother THOMAS F. WELLS. The Master Mason's degree was ably conferred by the Worshipful Master, Brother DR. PORTEUS, assisted by the officers of the Lodge, after which I officially approved the work, and addressed the Lodge on "The Forms and Ceremonies of the Craft in England and Scotland." There were many visiting Brethren present from Scranton, Pittston, Honesdale, and adjacent places, and the largest interest was displayed in the work of the Craft.



PITTSTON.—On November 25 I paid an informal visitation to St. John's Lodge, No. 233, Pittston, Pa., accompanied by the Grand Tyler, Brother WILLIAM A. SINN. District Deputy Grand Master Brother SAMUEL L. FRENCH and some two hundred members and visiting Brethren were present. The Fellow-Craft and the Master Mason's degrees were correctly and impressively conferred upon candidates who prior thereto exhibited entire proficiency in the preceding degrees. Brother SINN had visited the Brethren of Pittston previously, and imparted to them, at their request, during a sojourn of several days, the work of the three degrees. This they had fully mastered, and it was gratifying to observe their thorough devotion to Freemasonry. At the close of the work I delivered an address on "King Solomon's Mines,"—not the material mines of Araby, whence came the gold of Ophir used in the adornment of Solomon's Temple, but the Masonic mines of Freemasonry, that rich legacy of King Solomon to all Free and Accepted Masons, wherein every Brother may and should delve, and discover the most valuable *intellectual and moral* gold, silver, and precious stones.

On November 26 I paid a fraternal visit to Valley Lodge, No. 499, Pittston. This Lodge has given assiduous attention to the correct performance of the work, and it was in order to witness and encourage its labors that I made this visit. The Brethren of the two Lodges in Pittston, I may add, have no contention, but

only a noble emulation as to which shall best work and best agree. District Deputy Grand Master Brother SAMUEL L. FRENCH and some two hundred and fifty Brethren were present at this visitation, filling the spacious Lodge-room. The Entered Apprentice degree was correctly and impressively rehearsed by Junior Warden Brother WILLIAM I. HIBBS, as Worshipful Master, assisted by the officers of Valley Lodge, after which I earnestly commended the work, and delivered an address on "The Symbolism of Freemasonry." At the close of the Lodge all the Brethren, by invitation, proceeded to the Eagle Hotel, as the guests of the two Pittston Lodges, where a delightful Masonic reunion was enjoyed, and able addresses, in response to toasts, were delivered by the Rev. Brothers D. WEBSTER COXE and WILLIAM J. HILL, and Brothers CYRUS K. CAMPBELL, RICHARD H. HUTCHINS, M.D., FRANKLIN C. MOSIER, and WILLIAM I. HIBBS—Past Master Brother JOHN D. GREEN ably presiding.

A pleasing and unexpected episode of the occasion was the presentation to Grand Tyler Brother WILLIAM A. SINN of a gold-headed ebony cane, in testimony of the appreciation by the Pittston Brethren of his instruction in the work, zealously imparted to them. Both at Labor and Refreshment there was instruction and enjoyment, and we remember no similar Masonic occasion which exceeded it in interest or value to the Craft.

On December 12 I informally visited Concordia



Lodge, No. 67, meeting in Ionic Hall, Masonic Temple, Philadelphia. In this Lodge I was brought to Masonic Light, elevated to the station of Worshipful Master, and afterwards served for ten years as its Secretary. All that I am in Freemasonry is due primarily to the favor and good-will of my Brethren of Concordia Lodge. During the past year, as heretofore, it has been highly prosperous, initiating fifteen applicants, dispensing its means liberally in charity, doing excellent work, and animated always by a truly fraternal spirit. After the annual election the Brethren proceeded to the Grand Banquet Hall, where addresses were delivered by myself and other Brethren, and good-fellowship rounded off a delightful Masonic occasion.

On December 16 I paid an informal visitation to Indiana Lodge, No. 313, Indiana, Indiana County, Pa., accompanied by Grand Secretary Past Grand Master Brother MICHAEL NISBET and Grand Tyler Brother WILLIAM A. SINN. District Deputy Grand Master Brother IRVIN MCFARLAND and one hundred Brethren were present, including representatives from the various Lodges in the District. The Entered Apprentice degree was skilfully rehearsed by Worshipful Master Brother WILLIAM S. DAUGHERTY, assisted by the officers of Lodge No. 313, and received my official commendation. I then addressed the Lodge on "The Work of the Craft." Pleasing addresses followed from Brother Judge HARRY WHITE, the Charter Worshipful



Master of the Lodge, District Deputy Grand Master Brother McFARLAND, Worshipful Master Brother DAUGHERTY, and other Brethren. At the close all the Brethren went from Labor to Refreshment, and enjoyed the bounteous hospitality of the Indiana Brethren. The entire reunion was a delightful one. Much Masonic instruction was imparted, and no one went away dissatisfied.

CENTENARY OF BREARLEY LODGE, NO. 2, BRIDGETON, N. J.

By invitation of Worshipful Master Brother SAMUEL P. FITHIAN and Past Master Brother BENJAMIN T. BRIGHT, on October 28 I was present at the Centennial Celebration of Brearley Lodge, No. 2, Bridgeton, N. J., where I met Deputy Grand Master FORTMEYER, of New Jersey, Past Grand Master VEHS�AGE, and other prominent New Jersey Craftsmen. This Lodge was named in honor of Brother DAVID BREARLEY, Chief Justice of the Supreme Court of New Jersey, and the first Grand Master of the independent Grand Lodge of that jurisdiction. The celebration was a very enjoyable one. The historical address was delivered by Past Master and Secretary Brother BENJAMIN T. BRIGHT, and was a deeply interesting paper. From it I learned, for the first time, that my great-grandfather, AULAY MACCALLA, was a Mason, having been one of the earliest initiates in Brearley Lodge, in the year 1790. This, to me, was pleasant Masonic information, and alone would have repaid me for my participation in the One Hundredth Anniversary of this Lodge.

## BURLINGTON LODGE, NO. 32, BURLINGTON, N. J.

On November 18, by invitation of Worshipful Master Brother JOSHUA TAYLOR, I visited Burlington Lodge, No. 32, Burlington, N. J., where I had the pleasure to meet Grand Master MANN and Deputy Grand Master FORTMEYER, of that jurisdiction. Some two hundred Brethren were present, drawn together to witness the conferring of the Fellow-Craft and the Master Mason's degrees upon Brother General E. BURD GRUBB, then recently appointed Minister of the United States to the Court of Spain. Brother GRUBB had been an Entered Apprentice Mason for twenty-three years, which was regarded, both by himself and the Lodge, as a sufficient apprenticeship, and prior to his departure from "New Spain" for old Spain, he desired to become a Master Mason. The ceremonies were impressively performed by the officers of Lodge No. 32, Grand Master MANN and Grand Instructor HAINES participating in the work. Brother GRUBB manifested the greatest interest in the ceremonies, and appeared to be as proud to be a Master Mason as he was to be Minister to Spain.

## THE JOHNSTOWN FLOOD.

In my annual address of last year I made full reference to the distressing calamity of the Johnstown flood—a cloud, however, which was not without its silver lining. The total amount spontaneously contributed for the relief of the sufferers by the Freemasons of this and other Masonic jurisdictions, through



the Grand Master of Masons of Pennsylvania, was \$44,761.15, of which a detailed account was given in our last annual Proceedings. Since then, I have received an exact account of all sums received and disbursed by the Masonic Relief Committee of Johnstown, of which District Deputy Grand Master Brother WILLIAM A. DONALDSON was Chairman, Past District Deputy Grand Master Brother JOHN P. LINTON, Treasurer, and Brother WILLIAM F. MEYERS, Secretary. Accompanying this account were vouchers for every disbursement and the report of the Auditing Committee thereon. Both of these I have carefully examined and approved.

I cannot more justly or fully commend this Committee than by saying it was in every respect worthy of the great trust which it was called upon to administer.

The Masonic Relief Committee of Johnstown acknowledge the receipt of \$47,585.09. Of this sum, \$41,596 was sent by me direct to the Committee, as set forth in my report of last year, and the remaining \$5989.09 was forwarded to the Committee independently by various Brethren and bodies of Freemasons. In addition, I sent \$500 by telegraph to District Deputy Grand Master Brother JAMES S. McKEAN, at Johnstown, the Monday after the flood; also, \$1665 to various flood sufferers, and \$1000 to the General Relief Fund, of which Brother Mayor FITLER, of Philadelphia, was the custodian. This made a grand total of \$50,750.09, received and expended for the relief of the



flood sufferers. The Masonic Relief Committee, in its report to me of its disbursements of \$47,585.09, say (what will be gratifying to all the contributors to the fund) :

“ We are glad to be able to add, that we do not know of a dollar of the sum hereinafter accounted for having been bestowed on any one unworthy of this great charity.”

This was what might have been expected from a Masonic Committee. There was no wastage, but the trust was conscientiously administered, *by* those who were in the highest degree faithful to the trust reposed in them, *to* those only who were entirely worthy of relief.

It should be added that the amounts given above represent cash only; besides this there were large supplies furnished by the Pittsburgh Masonic Relief Committee, and distributed by the Masonic Committee at Johnstown, through its commissary department.

The contributors, all over the United States, to this large Masonic fund will, no doubt, be pleased to learn these final details concerning the distribution of their whole-hearted gifts.

#### OFFICIAL DECISIONS.

During the past year I have been called upon to make numerous official decisions. From these I have selected the following as the most important and of practical every-day value to the Craft throughout the jurisdiction.

The examination of candidates prior to advancement, to discover their proficiency in the preceding degree, must be made in open Lodge. It cannot be made in a committee-room, or prior to the Lodge meeting, and afterwards be merely certified to in open Lodge. The examination must be thorough and complete, the purpose being to make Masons in fact, as well as in name, and it should be so conducted as to be audible to all the Brethren present in the Lodge.

It is not permissible to have or use in this jurisdiction any writing, book, or other equivalent, which shall set forth or contain the work of Freemasonry. The work cannot be written, printed, or otherwise indicated.

It is an established principle of Freemasonry that electioneering for Masonic office is not Masonic. Profane methods must not be introduced into the Craft. The following specific forms of such electioneering I have decided to be unlawful :

It is not permissible to send out through the jurisdiction, for use in different Lodges, a printed circular instruction to a Lodge Representative from a Past Master (with name in blank, to be filled up), to vote for a *Brother therein named*, as a Grand Officer. A Lodge Representative is justifiable in not recognizing an instruction evidenced in this un-Masonic manner.

It is not permissible to open any head-quarters outside of the Masonic Temple, where Brethren may participate in a complimentary luncheon immediately prior to or during the holding of a Masonic election, in the interest of any Brother who is to be voted for for Masonic office.

An illegitimate son is disqualified for initiation into Freemasonry. According to the Landmark, an applicant must be "the son of honest parents."

A Lodge cannot assess its members, upon the death of one of their number, to pay a funeral benefit. Such an act would be *ultra vires*. A resolution providing for such an assessment is out of order, because contrary to the usages and customs of Freemasonry.

A Brother must be physically qualified to perform the work of the station to which he aspires, or else he cannot be installed. A Brother who has lost the greater part of the thumb of his right hand is ineligible to be installed Junior Warden of a Lodge.

F. and A. M., and not A. Y. M., is the proper designation to append to the name and number of a Lodge, and to use in the Lodge Minutes.

The objection of a member to a visitor must be made in open Lodge. The Brother objecting may not be required to state his reason therefor. The Worshipful Master of a Lodge has an absolute right at his pleasure to admit visitors. He is bound, however, to maintain the harmony of his Lodge, and it should never be his pleasure to admit a visitor to whom objection has been made by a member in open Lodge.

No Lodge, after having created life members, and declared them exempt from all dues, should change its By-Laws so as to charge them with dues, unless the pecuniary necessities require it and the life of the Lodge is at stake. If this be the case, a Lodge may enact a By-Law to charge its life members with dues, require their payment, and suspend life members for non-payment. If it be a question whether the life members shall pay dues or the Lodge surrender its Warrant, the life members, in common with all the members, must pay.



Self-preservation—Lodge preservation—is the first law of Masonry, and the Lodge is the judge of the necessity for such a By-Law. Freemasonry is a law unto itself in this, as in other matters, and profane analogies in this particular are of no binding force.

Black cubes are not lawful Masonic black balls, and cannot be used as such in a Lodge. Black balls, like white balls, must be round.

If a Lodge-room or Masonic Hall has *not* been dedicated to Freemasonry, the Lodge owning it may, if it so desire, rent it for use by another society; but it may *not* do so if it *has* been dedicated to Freemasonry.

If a Lodge-room be occupied, at different times, by Freemasons and another or other societies, all insignia, emblems, etc., peculiar to the latter must be removed from the Lodge Room before it is used by the Lodge for its meetings. During these meetings no emblems except those of Free and Accepted Masonry must be visible.

A convention of all the Lodges in a county, called by one Lodge, "to perfect a Masonic organization for the county; and to do such other business as shall be considered best to advance the interests of the Fraternity in this county and State," is unlawful. No one is Masonically authorized to call a county convocation of Lodges, or any two or more Lodges together, except the Grand Master or the District Deputy Grand Master for that District. All that a Lodge may lawfully do is to call together its own members, according to the By-Laws, and at the will and pleasure of the Worshipful Master.

A dispensation authorizing a Lodge to make a Mason of an applicant who has a physical disqualification will not be granted. The moral, mental, and physical qualifications for Freemasonry are absolute, and cannot be dispensed with.

In the jurisdiction of the Grand Lodge of Pennsylvania there cannot be an appeal from the decision of a Right Worshipful Grand Master.

Where an applicant has been approved and initiated without any inquiry of the Grand Secretary as to whether there is anything on his records against him, or without the receipt of a favorable reply to such an inquiry, the candidate was unlawfully made, and Grand Lodge must be petitioned to heal his making.

#### CONDUCT OF LODGE FINANCES.

It is important that the financial business of a Lodge should be conducted in a thoroughly business-like manner. For this, as for everything else in the Lodge, the Worshipful Master is responsible. It is his duty to see that the Secretary and Treasurer, through whose hands the money of the Lodge passes, each faithfully performs his duties. The Secretary is to *receive* all moneys, pay them over *forthwith* to the Treasurer, taking his receipt therefor. The Secretary is to pay no bills. This is the duty *exclusively* of the Treasurer. It is never permissible for the Secretary to act as both Secretary and Treasurer. If the Secretary does not voluntarily pay over the money forthwith to the Treasurer, the Treasurer should demand it from him, and

the Worshipful Master, if necessary, should enforce the demand. If the By-Laws require, as they should, that the Treasurer give a bond, with a surety or sureties for the faithful performance of his official duties, the Worshipful Master should see that this obligation is fulfilled, and properly renewed from year to year. Since Treasurers are usually not salaried officers, at most receiving only a remission of dues, and not even that if they are life members, it is proper that the expense, if any, of obtaining a surety, should be borne by the Lodge. In all of our larger cities there are now Surety Companies, which for a small compensation will guarantee a Lodge against loss, so that little trouble or expense attends the performance of this duty. The Worshipful Master should also see that the Treasurer does not mingle the Lodge's funds with his own, but deposits them in a separate account, in his name as Treasurer of the Lodge. This insures the safety of the money in the event of death or embarrassment overtaking the Treasurer. It is an established rule of the common law that no person acting in a fiduciary capacity can lawfully mingle trust funds which he holds with his own; and in the conduct of the financial interests of the Craft we should adopt the customary safeguards which wisdom and established usage have ordained in the business affairs of life. Business is business, in Freemasonry as in the world at large, and all Masonic business should be conducted in a business-like manner, thereby avoiding the possibility of a



default on the part of a Secretary who unlawfully acts as both Secretary and Treasurer, or on the part of a Treasurer who mingles the Lodge's funds with his own, thereby possibly causing the Lodge inconvenience by his death, or loss through his pecuniary misfortune.

#### CONSTITUTION OF A NEW LODGE AT M'KEESPORT.

On December 15, at High Twelve, I constituted and consecrated a new Lodge at McKeesport, Allegheny County, Pa., to be known as Youghiogheny Lodge, No. 583. There was a large gathering of the Craft present, including Past Grand Master Brother JOSEPH EICHBAUM, and many prominent Brethren from Pittsburgh. Brother GEORGE W. GUTHRIE, of Pittsburgh, delivered an impressive oration. The Lodge starts with eleven members and able officers, Brother PERRY A. SHANOR being the Worshipful Master. McKeesport has some twenty-eight thousand inhabitants, and two Masonic Lodges are justified by the prosperity of the old Lodge, and the large and growing field open to both.

#### THE MASONIC HOME OF PENNSYLVANIA.

The Masonic Home of Pennsylvania is an organization independent of the Grand Lodge, but all Freemasons in the jurisdiction should be interested in promoting its welfare, and this Grand Lodge, at its Quarterly Communication held on December 3, instant, voted the Masonic Home the sum of five hundred

dollars, and, I trust, will hereafter annually make it a contribution.

The Home now has twenty-six inmates, worthy Master Masons. Its property, real and personal, cost \$39,393, and is free from incumbrance, and the Home has \$15,100 securely invested. During the past year it has added a new building for infirmary, lavatory, and laundry purposes, at a cost of \$6100, and a separate building for smoking and amusement purposes, at a cost of \$1900, the entire amount for which improvements was collected by the energetic President of the Home, Brother LOUIS WAGNER.

The corporation of the Home now has one hundred and twelve members, composed of Lodges and other Masonic bodies in Pennsylvania, and one hundred individual members. Membership costs \$100, with \$10 annual dues. I earnestly commend the Masonic Home to the favor and support of the Lodges and Brethren throughout the jurisdiction. It is a Masonic charity which we should all be proud to encourage with our gifts.

#### ART ASSOCIATION OF THE MASONIC TEMPLE.

The Art Association of the Masonic Temple during the past year has made commendable progress in its laudable work for the decoration of the Temple. Another Lodge-room—Ionic Hall—has been symbolically painted by Brother GEORGE HERZOG, at an expense of \$2500, all of which was furnished by the

Art Association. A number of portraits were also added to the Temple, including that of Past Grand Master Brother CONRAD B. DAY, placed by Lodge No. 52 in Ionic Hall, which now contains the full-length portraits of three Past Grand Masters, Brothers JOHN THOMSON, RICHARD VAUX, and CONRAD B. DAY. Estimates have been obtained and approved for the decoration of Norman Hall, during the year that opens to-day, and it is expected that it will be completed by St. John the Baptist's Day next. Measures are also being taken for the decoration of Gothic Hall.

The Art Association is worthy of the encouragement of members of the Craft throughout Pennsylvania. We have, architecturally, the grandest Masonic Temple in the world, and this Association is earnestly and successfully striving to make its adornment match its architecture.

#### DISPENSATIONS.

I have issued eleven Dispensations to Lodges as follows :

To elect all of its officers . . . . .	2
“ Treasurer . . . . .	3
“ Senior Warden, and fill vacancies . . . . .	1
“ Junior Warden, and fill vacancies . . . . .	1
“ Worshipful Master, and fill vacancies . . . . .	1
“ Secretary . . . . .	1
To lay a corner-stone . . . . .	1
To continue labor, Warrant having been destroyed by fire .	1
	<hr/> 11



In a number of other cases I declined to issue Dispensations, believing that the dispensing power should be exercised with a sparing hand.

#### EDICTS.

I have issued thirty-two Edicts, as follows :

No inquiry of Grand Secretary . . . . .	8
No reply from Grand Secretary . . . . .	1
Physical disqualification . . . . .	2
Unlawfully suspended for non-payment of dues . . . . .	6
No inquiry of nearest Lodge . . . . .	3
Members not notified of ballot . . . . .	1
Rejected in another Lodge . . . . .	1
Second ballot for membership . . . . .	2
More than four months expired after presenting petition . . . . .	1
Opening Lodge before the time stated on notices to members . . . . .	1
Not of lawful Masonic age . . . . .	1
Ballot set aside . . . . .	1
Committee unlawfully discharged . . . . .	1
Removal of a Lodge, no summons issued . . . . .	1
Not eligible to membership . . . . .	1
Unlawfully restored to membership . . . . .	1
Total . . . . .	32

#### A NEW LODGE AT DUNMORE.

On December 22, 1890, accompanied by the Grand Secretary, Brother NISBET, and the Grand Tyler, Brother SINN, I proceeded to Dunmore, Lackawanna

County, near Scranton, and constituted a new Lodge, by the name of King Solomon Lodge, No. 584, for which a Warrant had been granted. District Deputy Grand Master Brother THOMAS F. WELLS and a large number of Brethren were present. Twenty-one Lodges were represented. The town of Dunmore contains some eight thousand inhabitants, over sixty Freemasons reside there, and the new Lodge starts out with twenty-nine members, with every prospect for a successful future.

On the evening of the same day, accompanied by the Grand Secretary and Grand Tyler, I informally visited Schiller Lodge, No. 345, Scranton, delivered a brief address in the Lodge, and afterwards again when the Brethren had surrounded the social board. Under the Mastership of Brother MORRIS SCHWARZKOPF, Schiller Lodge has had a very prosperous year, and he was re-elected Worshipful Master for the ensuing Masonic year.

#### THE SO-CALLED CERNEAU RITE.

All of the members of the clandestine Cerneau Rite belonging to Lodges in the jurisdiction of the Grand Lodge of Pennsylvania have voluntarily severed their connection with said Rite, in obedience to the Edicts of Grand Master EICHBAUM and myself, with only three exceptions, and against these three Brethren charges were preferred over two years ago. In consequence of the unlawful action and continued procrastination of

Great Bend Lodge, No. 338, of Great Bend, Pa., and of its Trial Committee, in these cases, after a specific warning as to what their further un-Masonic conduct would entail upon them as a Lodge, on December 8, 1890, I sequestered the Warrant of said Lodge, and have made a special report thereon to Grand Lodge at the Annual Grand Communication held this day. Hence, I need not here further advert to it. The Cerneau Rite is as dead as the Memphis Rite in Pennsylvania, and both were edicted simply because those Rites, in their past history, had each assumed to make Ancient Craft Masons.

#### THE GRAND LODGE SINKING FUND.

The Finance Committee and the Commissioners of the Grand Lodge Sinking Fund have, during the year now closing, performed a notable work for the Craft. During this year we funded our Five per cent. Masonic Temple Redemption Loan into a new Four per cent. Loan, all of which was promptly taken, and by other than Masonic bodies at a premium. We were not nearly able to fill all the orders of the bidders at a premium for this new Four per cent. Loan. This proves the high financial standing of the Grand Lodge of Pennsylvania.

The report of the Commissioners of the Sinking Fund for the present year shows that \$466,100 of the Five per cent. Masonic Temple Redemption Loan was cancelled and redeemed through the means furnished



by the Sinking Fund. Altogether, this is an exceedingly gratifying financial exhibit.

#### THE FINANCE COMMITTEE.

Too large credit cannot be awarded to the Finance Committee of Grand Lodge for this successful funding of the Masonic Loan. All of the details of the Committee's plans were well-matured, and accomplished the speedy and complete funding, at a premium, of the loan at four per cent. This was done without the intervention of brokers, and in the ordinary course of business through the Grand Secretary's office, to the efficiency of which office favorable mention is also due.

#### STATISTICS OF LODGES AND MEMBERSHIP.

On December 27, 1889, the date of the latest official returns, there were 391 Lodges in the jurisdiction of the Grand Lodge of Pennsylvania, having 41,170 members, an increase of 1280 during the previous year. During the present year I have constituted five new Lodges, which makes the present number of Lodges 396.

#### THE THREE GRAND LODGE CHARITY FUNDS.

The Grand Lodge of Pennsylvania now has three Charity Funds,—the Grand Lodge Charity Fund, the Stephen Girard Charity Fund, and the Thomas R. Patton Memorial Charity Fund.

The principal invested by the Trustees of the Grand Lodge Charity Fund is \$73,000; that by the Trustees

of the Girard Bequest, \$62,200, and that by the Trustees of the Thomas R. Patton Memorial Charity Fund, \$25,031.25. All of these funds are in a healthful and prosperous condition, and are continually and liberally dispensing Masonic charity to worthy distressed Master Masons, their widows and orphans.

#### THE THOMAS R. PATTON MEMORIAL CHARITY FUND.

One year ago the Thomas R. Patton Memorial Charity Fund was created by the Grand Treasurer of the Grand Lodge of Pennsylvania, Brother THOMAS R. PATTON (who is also the Grand Representative of the Grand Lodge of England near the Grand Lodge of Pennsylvania), as an enduring monument to the memory of his late beloved and lamented wife, Ellen Graham Patton. At that time he gave \$25,000 in cash as the principal of the fund. This was a gift for charity without a parallel in the annals of Freemasonry. But to-day we have witnessed another evidence of our distinguished Brother's Masonic generosity. Anxious that this fund should grow not merely by accretions from a part of its interest, he has given a second \$25,000 to the principal of the fund, thus doubling it at the close of the first year. I congratulate myself that both of these monumental gifts, and the creation of this new Charity Fund, have occurred during my term of service as Right Worshipful Grand Master. The name of Brother THOMAS R. PATTON is known and honored wherever the English language is

spoken or Freemasonry taught. He is his own Masonic executor. He has shown in deeds of love and charity his regard for Freemasonry, and his desire to relieve the widows of worthy Master Masons from distress. We all hope and pray that the life of Brother PATTON may long be spared, in order that he may enjoy seeing the beneficent working of this fund; and also that his Brethren may imbibe his spirit and follow his example, and thus Freemasonry be glorified, and its principles continually evidenced by deeds of love. When heaven-born charity descends to earth in such a guise as this, earth seems transformed to heaven, and the golden hereafter almost appears among us now.

#### FAREWELL.

Brethren, the sun is now at high meridian on St. John's Day, and the second year of my service as Grand Master is closed. Ended are my official labors; ended your too favorable approval of them; and gratefully I return to you the Grand Master's Jewel and Gavel, which you first intrusted to my keeping on St. John's Day, 1888. During both of my official terms I have been indebted to you, far more than I can express, for ceaseless confidence, support, and esteem. Your fraternal good-will will always be treasured in my memory. We have made Masonic history together. We have seen the Craft prosper in all portions of the jurisdiction. The Lodges have steadily and healthfully increased, both in number and in member-



ship. Masonic light has been more and more widely diffused. Harmony prevails. Masonry is exemplified in action as well as taught by symbol and allegory. Charity is superabounding. From the East of every Lodge light streams. The Grand Architect of the Universe has prospered us in all of our undertakings. So long as He smiles upon us from the East of the Lodge above, all will be well. He is our Sun and our Shield. Our trust is in Him. As a Craft we have faith in God, hope in immortality, and charity for the Brethren and for all men. Under these circumstances, with success in our vocation as Freemasons, with a good conscience towards the Grand Architect, our Brethren, and all mankind, with the Grand Lodge of Pennsylvania respected and loved at home and honored abroad, it is less difficult than under other circumstances it might be for me to officially say, farewell. Yet this utterance is always tinged with sorrow. It indicates the breaking of a link, the severance of intimate associations, the termination of a peculiar fellowship. But we shall always be encircled by the Mystic Tie, always be Brethren, and only officially do I say,—

“Farewell! A word that must be, and hath been—  
A sound which makes us linger ;—yet—farewell.”

So much of the minutes of the Quarterly Communication, held December 3, A.L. 5890, as relates to the election of Grand Officers was read, when the following-named Brethren were duly installed in their respective stations, for the ensuing Masonic year, in ancient and solemn form, viz.:

Bro. J. SIMPSON AFRICA . .	<i>R. W. Grand Master.</i>
“ MICHAEL ARNOLD . .	<i>R. W. Deputy Grand Master.</i>
“ MATTHIAS H. HENDER- SON . . . . .	<i>R. W. Senior Grand Warden.</i>
“ WILLIAM J. KELLY . .	<i>R. W. Junior Grand Warden.</i>
“ THOMAS R. PATTON . .	<i>R. W. Grand Treasurer.</i>
“ MICHAEL NISBET . . .	<i>R. W. Grand Secretary.</i>

The Right Worshipful Grand Master Brother J. SIMPSON AFRICA delivered the following address :

*Brethren of the Grand Lodge :*

Deeply sensible of the several marks of favor you have, from time to time, conferred upon me during the years of my official connection with the Grand Lodge, and of the crowning honor of a unanimous election to this exalted station, I tender you my most sincere fraternal acknowledgments for the repeated evidences of your confidence and esteem.

The striking of high twelve to-day marks the close of another Masonic year and the dawning of a new one. Profoundly grateful to the Great Grand Master of the Universe for the peace and prosperity vouchsafed to the Fraternity during the last year, we reverently invoke His care and guidance for the future, and ask that He may take the Grand Lodge, with all its interests and constituents, and the Craftsmen, wherever dispersed, under His especial keeping.

The station of Right Worshipful Grand Master in a jurisdiction as old and as extensive as ours, is one

having many duties and great responsibilities and is environed with many difficulties. To the faithful discharge of these duties my most earnest efforts will be directed. The ancient usages, customs, and Landmarks of the Fraternity are sacred. The written law, as expressed in the Ahiman Rezon, enactments of the Grand Lodge, and decisions of the Right Worshipful Grand Masters, embraces almost every subject and leaves little for conjecture or doubt. All these the Grand Master is enjoined to enforce. Any new questions that may arise will be considered in the light of the long and full line of precedents.

This Grand Lodge is supreme and sovereign within its jurisdiction, and will not permit any invasion of its territory, nor recognize as Masonic any body or association that disputes its absolute sovereignty.

The regulations require the presence of the Ahiman Rezon in every Lodge. Its careful perusal is enjoined on every officer and recommended to the members. Familiarity with its provisions and the annexed decisions of the Grand Lodge will guide them aright in the work and business of the Lodge and greatly abridge the labors of the District Deputy Grand Masters and the officers of the Grand Lodge.

Hardship has often been inflicted upon worthy applicants for initiation and membership by reason of the neglect of Secretaries of Lodges to make the required inquiries of the Right Worshipful Grand Secretary, as prescribed in the Ahiman Rezon, pages 235 and 239.



A Secretary may neglect to communicate with the Grand Secretary in such cases, or to report to the Lodge the reply of that officer, but it is the duty of the Worshipful Master to withhold a ballot on any petition until a favorable response has been received from the Grand Secretary and an announcement of that fact has been made. Hitherto, the penalty for such neglect of duty has, sometimes, fallen upon innocent heads, but hereafter the proper officers will be held to a strict accountability in such cases.

The office of Secretary is a very important one and demands qualifications other than mere skill in writing a legible hand. Upon the Secretary the prompt, careful, and harmonious transaction of the business of a Lodge largely depends. In his selection, ability to intelligently, carefully, and courteously discharge the duties of the office should out-weigh all other considerations. To obtain such an officer and keep him in position as long as he will consent to serve cannot be too strongly impressed upon the Brethren.

The ceremonies of the Lodge-room are, and must necessarily remain, esoteric, but Freemasonry neither begins nor ends there. The Ahiman Rezon, or Book of Constitution, is open to the world. The profane note the wonderful progress of our institution, and occasionally witness the practical application of its beneficent principles. The Brother whose knowledge of Freemasonry is limited to its forms and ceremonies feeds upon dry husks and neglects the golden corn. As the

novitiate learns more of the history, traditions, principles, and teachings of Freemasonry, he becomes a more devoted adherent, and a better man and citizen. Besides the study of standard works, an efficient and pleasant method of adding to the stock of Masonic knowledge, as well as keeping posted in the transactions of various bodies, is to become a constant reader of some well-conducted periodical devoted to the interests of the Craft.

The Masonic Home, an institution that reflects great credit upon its projectors and supporters, is cordially commended to the consideration and support of the various Lodges and charitably-disposed Brethren of the jurisdiction.

The Grand Lodge Library, designed for the preservation of all objects of value pertaining to the history and progress of Freemasonry, is worthy of the encouragement and pecuniary aid of the Fraternity. Much has been accomplished with the meagre fund at the disposal of the Committee, and the propriety of fostering this important auxiliary is worthy of your thoughtful consideration.

The retiring Right Worshipful Grand Master has sufficiently adverted to the financial condition of the Grand Lodge. It only remains for me to urge upon all the officers and committees a continuance of the practice of as rigid economy in expenditures as is compatible with the dignity of the Grand Lodge, and the necessity for the due preservation and proper mainte-



nance of this magnificent Temple. An unerring test of public confidence in the management of the business affairs of the Grand Lodge is found in the ready absorption of its bonds. Its good credit must be upheld by perseverance in the same policy that wrought such good results. All needless expenditures must be avoided. The ultimate extinguishment of the debt should be kept in constant view, and to that end the Sinking Fund must be increased as rapidly as the annual net income will warrant.

Brethren have been repeatedly warned against approving unworthy applicants for the privileges of Freemasonry. They owe another duty to the Craft of equal importance, and that is to see that those who are elevated to the various stations of their respective Lodges are not only qualified to perform their duties, but enjoy at least fair reputations among their neighbors. By the standing and repute of the officers, the profane world makes up its judgment of the Fraternity in general. No brother should be elected Junior Warden whom the members would regret to see in the Worshipful Master's station. There is also something due to the world as well as to ourselves. We should carry into our everyday business and into our intercourse with fellow-men, whether Craftsmen or not, the practice of those commendable precepts we are taught within the tiled Lodge.

Among the perils that menace the prosperity and even the existence of some Lodges, two are conspicuous. One is the tendency to create life memberships upon too



short a term of payment of annual dues, and the other is a disposition on the part of liberal-minded members, in times of prosperity, to vote unwarranted appropriations of money from the treasury. Each Lodge should, after providing for its legitimate and necessary expenses, set apart into a permanent fund or funds a certain fixed proportion of its receipts. The fact that a Lodge has one or more such funds, constantly growing, gives the members assurance of security and permanency and attracts seekers for membership, while nothing tends as much towards disintegration as a treasury verging upon bankruptcy.

Brethren, let us tarry a moment on the threshold of this new Masonic year and retrospect the history of this, the oldest Masonic jurisdiction on the continent. From the feeble beginning, when St. John's Lodge, Philadelphia, was established, over one hundred and sixty years ago, our institution, suffering but surviving repeated absurd proscriptions and persecutions, has so prospered that three hundred and ninety-five living Lodges are now upon the list, and the membership numbers over forty-one thousand. Its offices have been filled by many of the most distinguished citizens of the Commonwealth. Its home here, in beauty of design, harmony of proportion, and solidity of construction, in adaptation, convenience, and comfort, is not excelled by any Temple in the world. With progress in material prosperity, the cultivation of the fraternal virtues has kept even step. Through all

vicissitudes the simple, yet rich and expressive, ritual peculiar to the jurisdiction, has been transmitted pure and undefiled. Such is our inheritance. Let us all strive to be faithful stewards, and transfer our legacy unimpaired to those who shall succeed to the stations and places we now occupy.

The Right Worshipful Grand Master Brother J. SIMPSON AFRICA announced the following appointments for the ensuing year :

*Grand Chaplains:*

RT. REV. BRO. CORTLANDT WHITEHEAD, D.D., of  
Pittsburgh.

REV. BRO. RICHARD H. ALLEN, D.D., of Pittsburgh.

- “ J. J. McILYAR, D.D., of Pittsburgh.
- “ JAMES W. ROBINS, D.D., of Philadelphia.
- “ HENRY S. GETZ, of Philadelphia.
- “ J. S. J. McCONNELL, D.D., of Philadelphia.
- “ BENJAMIN F. DELO, of Clarion.
- “ LUTHER F. SMITH, of Thompsontown.
- “ JOHN N. MacGONIGLE, of Oil City.
- “ LIPPMAN MAYER, D.D., of Allegheny City.
- “ CHARLES M. STOCK, of Hanover.
- “ ROBERT M. WALLACE, D.D., of Lewistown.
- “ DAVID S. MONROE, D.D., of Altoona.
- “ J. GRAY BOLTON, of Philadelphia.

*Senior Grand Deacon:*

BRO. JAMES S. McKEAN, Lodge No. 525, Allegheny.

*Junior Grand Deacon :*

BRO. GEORGE B. ORLADY, Lodge No. 300, Huntingdon.

*Grand Stewards :*

BRO. LUTHER R. KELKER, Lodge No. 464, Harrisburg.

“ ATCHESON L. HENCH, Lodge No. 320, Bedford.

*Grand Marshal :*

BRO. EDWIN S. STUART, Lodge No. 271, Philadelphia.

*Grand Sword Bearer :*

BRO. EDWARD H. SHEARER, Lodge No. 435, Reading.

*Grand Pursuivant :*

BRO. WILLIAM R. FRAZIER, Lodge No. 155, Philadelphia.

*Grand Tyler :*

BRO. WILLIAM A. SINN, Lodge No. 19, Philadelphia.

*Committee on Landmarks :*

BRO. ROBERT A. LAMBERTON, R. Worshipful Past Grand Master.

“ JOSEPH EICHBAUM, R. Worshipful Past Grand Master.

“ SAMUEL B. DICK, R. Worshipful Past Grand Master.

WITH THE RIGHT WORSHIPFUL GRAND MASTER and  
DEPUTY GRAND MASTER.

*Committee on Appeals :*

BRO. RICHARD VAUX, R. Worshipful Past Grand Master.

“ CLIFFORD P. MACCALLA, R. Worshipful Past Grand Master.



BRO. WILLIAM B. HACKENBURG, Lodge No. 246,  
Philadelphia.

“ WILLIAM B. HANNA, Lodge No. 59, Philadelphia.

“ GEORGE W. GUTHRIE, Lodge No. 221, Pittsburgh.

*Committee on Finance:*

BRO. JAMES HERDMAN, Lodge No. 287, Pittsburgh.

“ GEORGE E. WAGNER, Lodge No. 52, Philadelphia.

“ JOHN SLINGLUFF, Lodge No. 190, Norristown.

“ ROBERT P. DECHERT, Lodge No. 274, Philadelphia.

“ J. WESLEY SUPPLEE, Lodge No. 131, Philadelphia.

*Committee on Correspondence:*

BRO. RICHARD VAUX, R. Worshipful Past Grand Master.

“ PEARSON CHURCH, Lodge No. 408, Meadville.

“ HENRY W. WILLIAMS, Lodge No. 317, Wellsboro'.

“ ALEXANDER M. LLOYD, Lodge No. 282, Hollidaysburg.

“ DANIEL SUTTER, Lodge No. 130, Philadelphia.

*Committee on By-Laws:*

BRO. CHARLES H. KINGSTON, Lodge No. 114, Philadelphia.

“ CHARLES CARY, Lodge No. 368, Philadelphia.

“ JAMES S. BARBER, Lodge No. 402, Philadelphia.

“ ALEXANDER H. MORGAN, Lodge No. 19, Philadelphia.

“ JAMES H. CODDING, Lodge No. 108, Towanda.

*Committee on Printing and Publishing :*

- BRO. M. RICHARDS MUCKLÉ, Lodge No. 125, Philadelphia.
- “ BERNARD E. LEHMAN, Lodge No. 283, Bethlehem.
- “ WILLIAM H. BELLOWS, Lodge No. 444, Philadelphia.
- “ WILLIAM C. BLELOCH, Lodge No. 126, Philadelphia.
- “ WILLIAM T. KRUMBHAAR, Lodge No. 51, Philadelphia.

*Committee on Temple :*

- BRO. SAMUEL W. WRAY, Lodge No. 121, Philadelphia.
- “ HIBBERT P. JOHN, Lodge No. 369, Philadelphia.
- “ GODFREY KEEBLER, Lodge No. 487, Philadelphia.
- “ EDWARD MATTHEWS, Lodge No. 187, Philadelphia.
- “ ANDREW ZANE, Lodge No. 481, Philadelphia.

*Committee on Library :*

- BRO. CHARLES E. MEYER, Lodge No. 295, Philadelphia.
- “ EDWARD S. WYCKOFF, Lodge No. 19, Philadelphia.
- “ WILLIAM T. REYNOLDS, Lodge No. 126, Philadelphia.
- “ H. STANLEY GOODWIN, Lodge No. 283, Bethlehem.
- “ FRANK M. HIGHLEY, Lodge No. 402, Philadelphia.
- “ JAMES P. WICKERSHAM, Lodge No. 43, Lancaster.
- “ EDWARD K. WOLGAMUTH, Lodge No. 131, Philadelphia.

*Commissioners of the Sinking Fund:*

BRO. SAMUEL C. PERKINS, R. Worshipful Past Grand Master.

- “ CONRAD B. DAY, R. Worshipful Past Grand Master.
- “ HENRY M. DECHERT, Lodge No. 274, Philadelphia.
- “ ATWOOD SMITH, Lodge No. 121, Philadelphia.
- “ LOUIS WAGNER, Lodge No. 52, Philadelphia.

*Almoners of the Grand Lodge Charity Fund:*

BROTHER	WILLIAM D. SHUSTER . . .	Lodge No.	2
“	JOSEPH J. WILLIAMS . . .	“	3
“	GEORGE WENNER . . .	“	9
“	WILLIAM H. GARDNER . .	“	19
“	JOHN M. ZOOK . . .	“	51
“	WILLIAM ELDER . . .	“	52
“	AMOS H. HALL . . .	“	59
“	AUSTIN J. MONTGOMERY .	“	67
“	JAMES BAWN . . .	“	71
“	THOMAS J. BELLVILLE .	“	72
“	WILLIAM C. MACKIE . .	“	81
“	ALEXANDER FOGEL . . .	“	91
“	JOHN HIBBITT . . .	“	114
“	CLARENCE E. STEEL . . .	“	115
“	ROBERT SCOTT . . .	“	121
“	AUGUST GEISSEL . . .	“	125
“	JAMES LANING . . .	“	126
“	ROBERT ARTHUR . . .	“	130
“	JOHN H. FOW . . .	“	131
“	SAMUEL O. STOKES . . .	“	134
“	SAMUEL I. GIVIN . . .	“	135
“	GEORGE TURNER . . .	“	155



BROTHER	WILLIAM E. THOMPSON, JR.	Lodge No.	158
"	JAMES M. WEST . . . . .	"	186
"	ALFRED C. STULB . . . . .	"	187
"	JACOB GLASER . . . . .	"	211
"	WILLIAM H. H. IRWIN . . . . .	"	230
"	ANDREW T. GAYLEY . . . . .	"	246
"	FRANKLIN COGGINS . . . . .	"	271
"	EDGAR S. LOUGEE . . . . .	"	274
"	WILLIAM J. BARR . . . . .	"	289
"	HARVEY R. MILLER . . . . .	"	292
"	ROBERT B. SALTER . . . . .	"	295
"	ALEXANDER KINNIER . . . . .	"	296
"	LEVI D. LEFFMAN . . . . .	"	359
"	WILLIAM A. COCHRAN . . . . .	"	368
"	JOSEPH KIMES . . . . .	"	369
"	JOHN McKINNEY . . . . .	"	380
"	JOHN D. HARDIN . . . . .	"	384
"	WILLIAM J. DIVINE . . . . .	"	385
"	CHARLES F. VAN HORN . . . . .	"	386
"	EDWARD J. JAMES . . . . .	"	393
"	FRANK M. HIGHLEY . . . . .	"	402
"	JOHN F. RAU . . . . .	"	419
"	H. ST. CLAIR ASH STANTON . . . . .	"	432
"	WILLIAM STEFFE . . . . .	"	436
"	ROBERT MACKEY . . . . .	"	441
"	WILLIAM C. BUTLER . . . . .	"	444
"	GEORGE BURWELL . . . . .	"	449
"	J. GEORGE COPE . . . . .	"	450
"	GEORGE D. BLOMER . . . . .	"	453
"	CHARLES W. CARNS . . . . .	"	456
"	HARMON JOHNSON . . . . .	"	470
"	GEORGE S. COYNE . . . . .	"	481

BROTHER	GEORGE W. FREE . . . .	Lodge No. 482
"	WILLIAM PENN COOPER .	" 487
"	T. HERBERT ONYX . . . .	" 491
"	ISAAC S. FOGG . . . . .	" 493
"	DANIEL E. WILSON . . . .	" 500
"	MATTHIAS COATS . . . . .	" 506
"	SAMUEL LAMOND . . . . .	" 519
"	N. FERREE LIGHTNER . .	" 527
"	JOHN F. BIRD . . . . .	" 528
"	ISAIAH T. BOSSERT . . . .	" 529

*Stewards of the Stephen Girard Charity Fund:*

BROTHER	ROBERT C. FLOYD . . . .	Lodge No. 2
"	JOHN B. ALLEN . . . . .	" 3
"	JOHN EMSLEY . . . . .	" 9
"	L. HASSELL LAPP . . . . .	" 19
"	JOHN C. CORNELIUS . . . .	" 51
"	WILLIAM H. DICKSON . .	" 52
"	EDWARD G. WEST . . . . .	" 59
"	EDWARD P. DUNN . . . . .	" 67
"	SAMUEL HARRISON . . . .	" 71
"	HARRY T. KINGSTON . .	" 72
"	FREDERICK STOECKLE . .	" 81
"	GEORGE L. RAPP . . . . .	" 91
"	THOMAS JACOBS . . . . .	" 114
"	JAMES A. CONNELLY . . . .	" 115
"	SAMUEL B. CHAPMAN . .	" 121
"	ALBERT HELLWIG . . . . .	" 125
"	GEORGE MYERS . . . . .	" 126
"	JOHN H. SHENK . . . . .	" 130
"	ROBERT J. CAMPBELL . .	" 131

BROTHER	JOHN C. KELLEY . . . .	Lodge No.	134
"	EDWARD T. ALBURGER . .	"	135
"	WILLIAM R. FRAZIER . .	"	155
"	EDWARD A. STOCKTON . .	"	158
"	BARCLAY J. WOODWARD .	"	186
"	WILLIAM J. RONEY . . .	"	187
"	NICHOLAS SHEPHERD . .	"	211
"	GEORGE W. CROUCH . . .	"	230
"	WILLIAM H. MANEELY . .	"	246
"	SAMUEL DAVIS . . . . .	"	271
"	HARRY K. LEECH . . . .	"	274
"	WILLIAM WILSON, No. 1 .	"	289
"	JOHN BURNS . . . . .	"	292
"	BENJAMIN HAYLLAR . .	"	295
"	JOHN C. DIXON . . . . .	"	296
"	F. C. CHARLES STROH . .	"	359
"	THOMAS H. NEILSON . . .	"	368
"	WILLIAM BLINKHORN . .	"	369
"	THOMAS C. STOKES . . .	"	380
"	AARON E. HUNTER . . . .	"	384
"	CHARLES SUMMERFIELD .	"	385
"	GEORGE DIXON . . . . .	"	386
"	WESLEY FENIMORE . . .	"	393
"	FREDERIC MUNCH . . . .	"	402
"	DAVID A. SCHULER . . . .	"	419
"	WILLIAM H. CHAMBERS .	"	432
"	G. SICKEL HEADMAN . . .	"	436
"	JAMES McGARVEY . . . .	"	441
"	EDWARD L. PERKINS . . .	"	444
"	CHARLES C. HALL . . . .	"	449
"	J. HENRY HOLCOMB . . .	"	450
"	JOHN C. VARWIG . . . . .	"	453



BROTHER	WILLIAM J. ATWOOD . . .	Lodge No. 456
"	J. HENRY McINTYRE . . .	" 470
"	THOMAS A. HARRIS . . .	" 481
"	WILLIAM HENRY SIMPSON	" 482
"	HENRY R. COULOMB . . .	" 487
"	JOHN W. KOONS. . . . .	" 491
"	THOMAS A. BRIGGS . . .	" 493
"	WARDER H. JANNEY . . .	" 500
"	JAMES BECKMAN, JR. . . .	" 506
"	CHARLES C. JUDD . . . . .	" 519
"	DAVID M. BLACK . . . . .	" 527
"	ARTHUR A. MUTH . . . . .	" 528
"	JOHN A. HUEY . . . . .	" 529

*Bursars of the Thomas R. Patton Memorial Fund.*

BROTHER	JOHN J. WEAVER . . . . .	Lodge No. 2
"	JOSEPH J. WILLIAMS . . .	" 3
"	BENJ. F. HUGHES . . . . .	" 9
"	WILLIAM A. SINN . . . . .	" 19
"	WILLIAM T. KRUMBHAAR .	" 51
"	WILLIAM ELDER . . . . .	" 52
"	JOHN KELLER, JR. . . . .	" 59
"	JOHN WORTHINGTON . . .	" 67
"	FRANK S. JOHNSTON . . .	" 71
"	THOMAS J. BELVILLE . .	" 72
"	JOHN ROBINSON . . . . .	" 81
"	GEORGE W. SEELER . . . .	" 91
"	ROBERT J. LINDEN . . . .	" 114
"	JEROME B. JARDELLA . . .	" 115
"	THEO. C. KNAUFF . . . . .	" 121
"	DWIGHT M. LOWREY . . .	" 125

BROTHER	WILLIAM C. CARRICK . .	Lodge No. 126
"	MAXIMILIAN WEISS . . .	" 130
"	EDWARD K. WOLGAMUTH	" 131
"	JACOB W. JACKSON . . .	" 134
"	DAVID KLEIN . . . . .	" 135
"	SMITH SKINNER . . . . .	" 155
"	CHARLES H. BOWEN . . .	" 158
"	THOMAS H. MARSHALL .	" 186
"	DAVID T. DAVIES . . . .	" 187
"	MATTHIAS SEDDINGER .	" 211
"	JOHN E. FRICKE . . . . .	" 230
"	ROBERT H. VAUGHAN . .	" 246
"	J. MORTON THOMAS . . .	" 271
"	WILLIAM R. JOSSLYN . .	" 274
"	THOMAS J. SMITH . . . .	" 289
"	JOHN S. WILBRAHAM . .	" 292
"	JOHN H. DYE . . . . .	" 295
"	WALTER JONES . . . . .	" 296
"	JULIUS H. MEDICKE . . .	" 359
"	JOHN JAY GILROY . . . .	" 368
"	JAMES V. GOURLEY . . .	" 369
"	CHARLES F. BALL . . . .	" 380
"	ELLWOOD T. EVANS . . .	" 384
"	GEORGE C. RODGERS . . .	" 385
"	WILLIAM A. WITHERUP .	" 386
"	WILLIAM COLEMAN . . . .	" 393
"	MONTRAVILLE H. SMITH .	" 402
"	JOHN F. RAU . . . . .	" 419
"	WILLIAM H. CHAMBERS .	" 432
"	FRANK C. HEADMAN . . .	" 436
"	EDWIN H. COANE . . . .	" 441
"	WILLIAM H. BELLOWS . .	" 444

BROTHER	WILLIAM G. GREEBY . . .	Lodge No. 449
"	JOSEPH BUTLER . . . . .	" 450
"	ALBERT MOORE . . . . .	" 453
"	WILLIAM McCOACH . . . . .	" 456
"	JOHN J. RIGHTER . . . . .	" 470
"	CHARLES H. BRELSFORD . . . . .	" 481
"	WILLIAM C. GROSS . . . . .	" 482
"	HENRY DRAKE . . . . .	" 487
"	JOSEPH CHRIST . . . . .	" 491
"	BERTRAM L. KIMBALL . . . . .	" 493
"	EZRA S. BARTLETT . . . . .	" 500
"	GEORGE HALE, . . . . .	" 506
"	LOUIS F. LINDE, JR. . . . .	" 519
"	CHARLES J. KLOPP . . . . .	" 527
"	WILLIAM A. PIPER . . . . .	" 528
"	WALTER E. BRAND . . . . .	" 529

*District Deputy Grand Masters :*

- 1.—Brother ANDREW J. KAUFFMAN, of Columbia, for the County of Lancaster.
- 2.—Brother WILLIAM L. GORGAS, of Harrisburg, for the County of Dauphin and that part of the County of Northumberland east and south of the Susquehanna River.
- 3.—Brother HUGH D. SCOTT, of Gettysburg, for the Counties of Cumberland, Franklin, Fulton, and Adams.
- 4.—Brother G. HENRY SHIRK, of Hanover, for the County of York.



- 5.—Brother JUDSON ARMOR, of Downingtown, for Lodges Nos. 309, 322, 340, 343, 383, 405, 564, and 569, in Chester County.
- 6.—Brother THADDEUS S. ADLE, of Norristown, for the County of Montgomery (except Lodges Nos. 308, 400, and 410), and for Lodges Nos. 75, 446, and 553, in Chester County, and Lodge No. 581 in Delaware County.
- 7.—Brother HENRY A. TYSON, of Reading, for the Counties of Berks and Lebanon.
- 8.—Brother CHARLES S. VANDEGRIFT, JR., of Bristol, for the County of Bucks, and for Lodges Nos. 308, 400, and 410, in Montgomery County.
- 9.—Brother MANSFIELD MERRIMAN, of Bethlehem, for the Counties of Northampton and Monroe.
- 10.—Brother LAIRD H. BARBER, of Mauch Chunk, for the Counties of Carbon and Lehigh, and Lodge No. 327, in Luzerne County.
- 11.—Brother CHRISTOPHER LITTLE, of Pottsville, for the County of Schuylkill.
- 12.—Brother SAMUEL L. FRENCH, of Plymouth, for the County of Luzerne (except Lodge No. 327), and for Lodge No. 462, in Columbia County.
- 13.—Brother THOMAS F. WELLS, of Scranton, for the County of Lackawanna.

- 14.—Brother ELBERT P. JONES, of Ariel, for the Counties of Wayne and Pike.
- 15.—Brother DAVID C. AINEY, of New Milford, for the County of Susquehanna, and Lodges Nos. 341 and 438, in Wyoming County.
- 16.—Brother CHARLES E. RIGGS, of Canton, for the Counties of Bradford and Sullivan, and Lodges Nos. 248 and 263, in Wyoming County.
- 17.—Brother AARON R. NILES, of Wellsboro', for the County of Tioga.
- 18.—Brother FRED. H. KELLER, of Williamsport, for the Counties of Lycoming, Union, and Snyder.
- 19.—Brother EZRA C. DOTY, of Mifflintown, for the Counties of Perry, Juniata, and Mifflin.
- 20.—Brother WILLIAM A. DONALDSON, of Johnstown, for the Counties of Cambria and Blair, except Lodge No. 494.
- 21.—Brother WILSON I. FLEMING, of Bellefonte, for the Counties of Centre and Clearfield, except Lodge No. 559.
- 22.—Brother CHARLES L. WHEELER, of Bradford, for the Counties of Potter and McKean.
- 23.—Brother CALEB C. THOMPSON, of Warren, for the Counties of Warren, Venango, and Forest.

- 24.—Brother JOHN J. WADSWORTH, of Erie, for the County of Erie.
- 25.—Brother MYRON PARK DAVIS, of Meadville, for the County of Crawford.
- 26.—Brother WALTER D. CLARK, of New Castle, for the Counties of Lawrence and Mercer.
- 27.—Brother WILLIAM B. MEREDITH, of Kittanning, for the Counties of Armstrong, Butler, Clarion, and Jefferson.
- 28.—Brother JAMES W. BROWN, of Pittsburgh, for that part of the County of Allegheny south of the Allegheny and Ohio Rivers.
- 29.—Brother JAMES W. McDOWELL, of Washington, for the Counties of Washington and Greene.
- 30.—Brother IRVIN McFARLAND, of Indiana, for the Counties of Westmoreland and Indiana.
- 31.—Brother GEORGE H. SUHRIE, of Meyersdale, for the Counties of Fayette and Somerset.
- 32.—Brother WILLIAM H. SLACK, of Allegheny, for that part of the County of Allegheny north of the Allegheny and Ohio Rivers, and for the County of Beaver.
- 33.—Brother GEORGE R. McCREA, of Renovo, for the Counties of Clinton, Elk, and Cameron, and Lodge No. 559, Clearfield County.



- 34.—Brother ALEXANDER ELLIOTT, of Huntingdon, for the Counties of Huntingdon and Bedford, and for Lodge No. 494, in Blair County.
- 35.—Brother JOHN W. FARNSWORTH, of Danville, for the Counties of Montour and Columbia (except Lodge No. 462), and that part of the County of Northumberland lying between the two branches of the Susquehanna River.
- 36.—Brother WILLIAM B. BROOMALL, of Chester, for the County of Delaware (except Lodge No. 581), and Lodges Nos. 353, 475, and 545, in Chester County.

On motion of Past Grand Master Brother RICHARD VAUX, the following minute and resolution were unanimously adopted :

The Grand Lodge of Free and Accepted Masons, in Annual Grand Communication met, considering the termination of Right Worshipful Brother CLIFFORD P. MACCALLA'S services in the station of Grand Master of this Grand Lodge, cannot permit the occasion to pass without declaring the opinion, feelings, and sentiments of the Craft, which now seek earnest expression.

Grand Master MACCALLA has won the highest distinction in his administration of the Usages, Customs, and Landmarks of Freemasonry while Grand Master of Masons of Pennsylvania.

As Grand Master he has maintained the dignity, power, and ancient Masonic character of this Grand Lodge.

He has shown great ability, the courage necessary for the faithful discharge of his official duties, and the inherent powers of his station as Grand Master.

The Craft of Pennsylvania offer to Grand Master MACCALLA their expression of the esteem and respect entertained for him. And it

*Resolves*, That a copy of this minute be suitably engrossed, signed by the Grand Officers, and transmitted to Right Worshipful CLIFFORD P. MACCALLA as a symbol of the appreciation of Grand Lodge of his character and services.

Past Grand Master Brother RICHARD VAUX eloquently addressed Past Grand Master Brother CLIFFORD P. MACCALLA, and, in behalf of his Brethren in Grand Lodge, presented him a Past Grand Master's Jewel.

Past Grand Master Brother CLIFFORD P. MACCALLA, in well-chosen and appropriate remarks, accepted the Jewel and responded to the earnest, impressive, and fraternal remarks of Brother VAUX.

The Right Worshipful Grand Secretary was pleased to appoint Brother CHARLES H. KINGSTON as Deputy Grand Secretary, which was approved by Grand Lodge.

Grand Lodge closed in harmony at 2 o'clock 25 minutes P.M.

*Michael Nisbet*  
*Grand Secretary*

A TABULAR STATEMENT

Of the Lodges included in each District, with the name and residence of each District Deputy Grand Master. The Lodges in the County of Philadelphia are under the direct supervision of the Right Worshipful Grand Master.

District.	DISTRICT DEPUTY GRAND MASTER.	RESIDENCE.	Lodge.		LOCATION OF LODGE.	
			Name.	No.	City or Town.	County.
			.....	2	Philadelphia.....	Philadelphia.
			.....	3	"	"
			.....	9	"	"
			Montgomery.....	19	"	"
			.....	51	"	"
			Harmony.....	52	"	"
			Washington.....	59	"	"
			Concordia.....	67	"	"
			La Fayette.....	71	"	"
			Philadelphia.....	72	"	"
			Hiram.....	81	"	"
			Columbia.....	91	"	"
			Solomon's.....	114	"	"
			St. John's.....	115	"	"
			Union.....	121	"	"
			Hermann.....	125	"	"
			Rising Star.....	126	"	"
			Phoenix.....	130	"	"
			Industry.....	131	"	"



District.	DISTRICT DEPUTY GRAND MASTER.	RESIDENCE.	LODGE.		LOCATION OF LODGE.	
			Name.	No.	City or Town.	County.
			Franklin.....	134	Philadelphia .....	Philadelphia.
			Roxborough.....	135	" .....	"
			Mount Moriah.....	155	" .....	"
			Meridian Sun.....	158	" .....	"
			Eastern Star.....	186	" .....	"
			Integrity.....	187	" .....	"
			Kensington.....	211	" .....	"
			Richmond.....	230	" .....	"
			Shekinah .....	246	" .....	"
			Keystone .....	271	" .....	"
			Hamilton.....	274	" .....	"
			Orient.....	289	" .....	"
			Frankford .....	292	" .....	"
			Melita.....	295	" .....	"
			Mitchell.....	296	" .....	"
			Humboldt.....	359	" .....	"
			Corinthian.....	368	" .....	"
			Williamson.....	369	" .....	"
			Pennsylvania.....	380	" .....	"
			Richard Vaux.....	384	" .....	"
			Oriental .....	385	" .....	"
			Apollo.....	386	" .....	"
			Vaux .....	393	" .....	"
			Perkins.....	402	" .....	"
			Wm. B. Schnider.....	419	" .....	"
			.....	432	" .....	"
			Mozart .....	436	" .....	"



District.	DISTRICT DEPUTY GRAND MASTER.	RESIDENCE.	LODGE.		LOCATION OF LODGE.	
			Name.	No.	City or Town.	County.
3	Hugh D. Scott.....	Gettysburg, Adams Co....	Shamokin.....	255	Shamokin.....	Northumberland.
			Mount Carmel.....	378	Mount Carmel.....	"
			Elysburg.....	414	Elysburg.....	"
			Cumberland Star.....	197	Carlisle.....	Cumberland.
			St. John's.....	260	" .....	"
			Eureka.....	302	Mechanicsburg.....	"
			Cumberland Valley...	315	Shippensburg.....	"
			Big Spring.....	361	Newville.....	"
			George Washington..	143	Chambersburg.....	Franklin.
			Orrstown.....	262	Orrstown.....	"
			Mount Pisgah .....	443	Green Castle.....	"
			Good Samaritan.....	336	Gettysburg.....	Adams.
			Hebron.....	465	New Oxford.....	"
			York.....	266	York.....	York.
			Patmos.....	348	Hanover.....	"
4	G. Henry Shirk .....	Hanover, York Co.....	Shrewsbury.....	423	Shrewsbury.....	"
			Zeredatha.....	451	York.....	"
			Riverside.....	503	Wrightsville.....	"
			Williamson.....	309	Downingtown.....	Chester.
			West Chester.....	322	West Chester.....	"
			Thomson .....	340	Green Tree.....	"
			Skerrett.....	343	Cochransville .....	"
			Goddard.....	383	Coatesville.....	"
			Howell.....	405	Honeybrook.....	"
			Coatesville.....	564	Coatesville.....	"
5	Judson Armor.....	Downingt'n, Chester Co..	Keystone.....	569	Parkesburg.....	"
			Charity .....	190	Norristown .....	Montgomery.
6	Thaddeus S. Adle.....	Norristown, Montg'y Co.				



7	Henry A. Tyson.....	Reading, Berks Co.....	Stichter.....	254	Pottstown.....	Montgomery.
			Cassia .....	273	Ardmore.....	"
8	Chas. S. Vandegrift, Jr.	Eddington, Bucks Co.....	Warren.....	310	Trappe.....	"
			Fritz.....	420	Conshohocken.....	"
9	Mansfield Merriman.....	Bethlehem, N'th'pton Co.	Shiloh.....	558	Lansdale.....	"
			Phoenix.....	75	Phoenixville.....	Chester.
			Mount Pickering.....	446	Upper Uwchlan.....	"
			Spring City.....	553	Spring City.....	"
			Wayne.....	581	Wayne.....	Delaware.
			.....	62	Reading.....	Berks.
			Chandler.....	227	" .....	"
			Williamson.....	307	Womelsdorf.....	"
			Teutonia.....	367	Reading.....	"
			Huguenot.....	377	Kutztown.....	"
			Vaux.....	406	Hamburg .....	"
			St. John's.....	435	Reading.....	"
			Union.....	479	Birdsboro' .....	"
			Reading .....	549	Reading .....	"
			Mount Lebanon.....	226	Lebanon.....	Lebanon.
			Bristol.....	25	Bristol.....	Bucks.
			Doylestown.....	245	Doylestown .....	"
			Newtown.....	427	Newtown.....	"
			Quakertown.....	512	Quakertown.....	"
			Prosperity.....	567	Reigelsville.....	"
			Fort Washington.....	308	Fort Washington....	Montgomery.
			Friendship.....	400	Jenkintown.....	"
			W. K. Bray.....	410	Hatboro' .....	"
			Easton.....	152	Easton.....	Northampton.
			Bethlehem.....	283	Bethlehem.....	"
			Mount Bethel.....	311	Mount Bethel.....	"
			Dallas.....	396	Easton.....	"
			Manoques.....	413	Bath.....	"

District.	DISTRICT DEPUTY GRAND MASTER.	RESIDENCE.	LODGE.		LOCATION OF LODGE.	
			Name.	No.	City or Town.	County.
10	Laird H. Barber.....	Mauch Chunk, Carbon Co.	Hellertown.....	563	Hellertown.....	Northampton.
			Bangor.....	565	Bangor.....	"
			Barger.....	325	Stroudsburg.....	Monroe.
			Carbon.....	242	Mauch Chunk.....	Carbon.
			Porter.....	284	Catasauqua.....	Lehigh.
			Lehigh.....	326	Trexlerstown.....	"
			Barger.....	333	Allentown.....	"
			Slatington.....	440	Slatington.....	"
			Saucon.....	469	Coopersburg.....	"
			Greenleaf.....	561	Allentown.....	"
11	Christopher Little.....	Pottsville, Schuylkill Co..	Hazle.....	327	Hazleton.....	Luzerne.
			Schuylkill.....	138	Orwigsburg.....	Schuylkill.
			Pulaski.....	216	Pottsville.....	"
			.....	222	Minersville.....	"
			Tamaqua.....	238	Tamaqua.....	"
			Swatara.....	267	Tremont.....	"
			Page.....	270	Schuylkill Haven....	"
			Anthracite.....	285	St. Clair.....	"
			Ashland.....	294	Ashland.....	"
			Mahanoy City.....	357	Mahanoy City.....	"
12	Samuel L. French.....	Plymouth, Luzerne Co...	Pine Grove.....	409	Pine Grove.....	"
			Cressona.....	426	Cressona.....	"
			Shenandoah.....	511	Shenandoah.....	"
			.....	61	Wilkes-Barre.....	Luzerne.
			St. John's.....	233	Pittston.....	"
			Plymouth.....	332	Plymouth.....	"
			Sylvania.....	354	Shickshinny.....	"
			.....			
			.....			
			.....			

13	Thomas F. Wells.....	Scranton, Lackaw'a Co...	Kingston.....	395	Kingston .....	Luzerne.
			Landmark.....	442	Wilkes-Barre....	"
			Laurel.....	467	White Haven.....	"
			Wyoming.....	468	Wyoming.....	"
			Coalville.....	474	Ashley.....	"
			Valley.....	499	West Pittston.....	"
			George M. Dallas.....	531	Dallas .....	"
			Nanticoke.....	541	Nanticoke.....	"
			Knapp .....	462	Berwick.....	Columbia.
			Carbondale.....	249	Carbondale.....	Lackawanna
			Hiram .....	261	Scranton.....	"
			Union.....	291	" .....	"
			Waverly.....	301	Waverly .....	"
14	Elbert P. Jones.....	Ariel, Wayne Co.....	Peter Williamson....	323	Scranton .....	"
			Hyde Park.....	339	Hyde Park....	"
			Schiller.....	345	Scranton .....	"
			Kingsbury.....	466	Olyphant .....	"
			Moscow.....	504	Moscow.....	"
			Aurora.....	523	Jermyn.....	"
			Acacia .....	579	Taylorville.....	"
			King Solomon.....	584	Dunmore .....	"
			Honesdale.....	218	Honesdale.....	Wayne.
			Hawley.....	305	Hawley.....	"
15	David C. Ainey.....	New Milford, Susq'a Co..	Salem .....	330	Hamlington.....	"
			Waymart.....	542	Waymart.....	"
			Milford .....	344	Milford.....	Pike.
			Warren.....	240	Montrose.....	Susquehanna.
			Freedom.....	328	Jackson.....	"
			Canawacta.....	360	Susquehanna Depot..	"
			Mount Hermon .....	472	Union Dale .....	"
			New Milford.....	507	New Milford.....	"
			Factoryville.....	341	Factoryville.....	Wyoming.



District.	DISTRICT DEPUTY GRAND MASTER.	RESIDENCE.	LODGE.		LOCATION OF LODGE.	
			Name.	No.	City or Town.	County.
16	Charles E. Riggs.....	Canton, Bradford Co.....	Nicholson.....	438	Nicholson.....	Wyoming.
			Rural Amity... ..	70	Athens .....	Bradford.
			Union.....	108	Towanda.....	"
			Evergreen .....	163	Monroeton.....	"
			Trojan.....	306	Troy .....	"
			Canton .....	415	Canton .....	"
			Roman .....	418	Rome.....	"
			Smithfield .....	428	East Smithfield.....	"
			Le Rays.....	471	Le Raysville .....	"
			Temple.....	248	Tunkhannock .....	Wyoming.
17	Aaron R. Niles.....	Wellsboro', Tioga Co.....	Franklin.....	263	Laceyville.....	"
			Friendship.....	247	Mansfield.....	Tioga.
			Ossea .....	317	Wellsboro' .....	"
			Bloss.....	350	Blossburg.....	"
			Cowanesque.....	351	Knoxville.....	"
			Tioga.....	373	Tioga.....	"
			Osceola.....	421	Osceola.....	"
			Westfield.....	477	Westfield.....	"
			.....	106	Williamsport.....	Lycoming.
			La Belle Valle.....	232	Jersey Shore.....	"
18	Frederick H. Keller.....	Williamsport, Lyco'g Co.	Muncy .....	299	Muncy Borough.....	"
			Eureka.....	335	Montoursville.....	"
			Ivy .....	397	Williamsport.....	"
			Charity.....	144	Lewisburg.....	Union.
			Mifflinburg.....	370	Mifflinburg .....	"
			La Fayette.....	194	Selin's Grove.....	Snyder.
			Adams.....	319	New Bloomfield.....	Perry.
			.....			
			.....			
			.....			
19	Ezra C. Doty.....	Mifflintown, Juniata Co....	.....			

20	William A. Donaldson..	Johnstown, Cambria Co..	Newport ..... Perry..... Lewistown..... McVeytown..... Union..... Lamberton..... Cambria..... Summit..... Johnstown..... Portage..... Mountain..... Juniata..... Logan..... Woodbury..... Bellefonte..... Moshannon..... Old Fort..... Clearfield..... Noble..... Oscéola..... Coalport..... Union..... McKean..... Liberty..... Northern Star..... ..... Kane..... Eulalia..... Lewisville..... Arcana..... North Star..... Columbus.....	381 458 203 376 324 371 278 312 538 220 281 282 490 539 268 391 537 314 480 515 574 334 388 505 555 560 566 342 556 580 241 264	Newport..... Marysville..... Lewistown..... McVeytown..... Mifflintown..... Thompsonstown..... Johnstown..... Ebensburg..... Johnstown..... Hollidaysburg..... Altoona..... Hollidaysburg..... Altoona..... Roaring Spring..... Bellefonte..... Phillipsburg..... Centre Hall..... Clearfield..... Curwensville..... Osceola Borough..... Coalport..... Bradford..... Smethport..... Port Alleghany..... Duke Centre..... Eldred..... Kane..... Coudersport..... Lewisville..... Austin..... Warren..... Columbus.....	Perry. " Mifflin. " Juniata. " Cambria. " " Blair. " " " " Centre. " " Clearfield. " " " " McKean. " " " " " Potter. " " Warren. "
21	Wilson I. Fleming.....	Bellefonte, Centre Co.....				
22	Charles L. Wheeler.....	Bradford, McKean Co.....				
23	Caleb C. Thompson.....	Warren, Warren Co.....				

District.	DISTRICT DEPUTY GRAND MASTER.	RESIDENCE.	LODGE.		LOCATION OF LODGE.	
			Name.	No.	City or Town.	County.
24	John J. Wadsworth.....	Erie, Erie Co.....	Temple.....	412	Tidioute.....	Warren.
			Stillwarte.....	547	Sugar Grove.....	"
			Myrtle.....	316	Franklin.....	Venango.
			Petrolia.....	363	Oil City.....	"
			Fraternal.....	483	Rouseville.....	"
			Allegheny Valley....	552	Emlenton.....	"
			Olive.....	557	Tionesta.....	Forest.
			Western Star.....	304	Albion.....	Erie.
			Lake Erie.....	347	Girard.....	"
			Tyrian .....	362	Erie.....	"
			Corry .....	365	Corry.....	"
			Eureka.....	366	Union City .....	"
			Perry.....	392	Erie.....	"
			North East.....	399	North East.....	"
			Oasis.....	416	Edinboro'.....	"
			Waterford.....	425	Waterford.....	"
			Keystone.....	455	Erie.....	"
			Wattsburg.....	533	Wattsburg.....	"
			Crawford.....	234	Meadville.....	Crawford.
25	Myron Park Davis.....	Meadville, Crawford Co...	Western Crawford....	258	Conneautville.....	"
			Oil Creek.....	303	Titusville.....	"
			Spartan.....	372	Spartansburg.....	"
			.....	408	Meadville.....	"
			Shepherd .....	463	Titusville.....	"
26	Walter D. Clark.....	New Castle, Lawrence Co.	Covenant.....	473	Cambridgeborough...	"
			Pine.....	498	Linesville.....	"
			Mahoning .....	243	New Castle.....	Lawrence.



27	William B. Meredith....	Kittanning, Armstr'g Co.	Lodge of the Craft.... Sharon..... Eureka..... Kedron..... Adelphic .... Lake..... Sharpsville..... Hebron .....	433 250 290 389 424 434 517 575	New Castle..... Sharon .....	Lawrence. Mercer. " " " " " "
			Butler..... Harmony..... Argyle..... Armstrong..... Kittanning..... Apollo..... Parker City..... Leechburg..... Hobah..... John W. Jenks..... John M. Read..... Clarion..... Canby..... New Bethlehem..... ..... St. John's..... Franklin..... Solomon's..... Washington .....	272 429 540 239 244 437 521 577 276 534 536 277 520 522 550 45 219 221 231 253 269 287	Butler..... Harmony..... Petroia..... Freeport..... Kittanning..... Apollo..... Parker City..... Leechburg..... Brookville..... Punxsutawney .....	Butler. " " Armstrong. " " " " Jefferson. " " Clarion. " " " Allegheny. " " " " " " " "
28	James W. Brown.....	Pittsburgh, Allegheny Co.	Monongahela.. .. Milnor .....	269 287	" .....	" .....
			Hailman..... Aliquippa.....	321 375	East Liberty..... McKeesport.....	" .....

District.	DISTRICT DEPUTY GRAND MASTER.	RESIDENCE.	LODGE.		LOCATION OF LODGE.	
			Name.	No.	City or Town.	County.
29	James W. McDowell ...	Washington, Wash. Co...	McCandless .....	390	Pittsburgh .....	Allegheny.
			Pittsburgh .....	484	" .....	"
			Dallas .....	508	" .....	"
			Germania .....	509	" .....	"
			Braddock's Field .....	510	Braddock's Field .....	"
			Guyasuta .....	513	Temperanceville .....	"
			Stephen Bayard .....	526	Elizabeth .....	"
			Oakland .....	535	Oakland .....	"
			Centennial .....	544	Mansfield .....	"
			Duquesne .....	546	East Liberty .....	"
			.....	548	Verona .....	"
			Crescent .....	576	Pittsburgh .....	"
			Homestead .....	582	Homestead .....	"
			Youghiogheny .....	583	McKeesport .....	"
			Washington .....	164	Washington .....	Washington.
			Chandler .....	237	Beallsville .....	"
			Chartiers .....	297	Canonsburg .....	"
			Henry M. Phillips ...	337	Monongahela City ...	"
			Richard Vaux .....	454	Burgettstown .....	"
			Monongahela Valley .	461	Coal Centre .....	"
			Waynesburg .....	153	Waynesburg .....	Greene.
			Philanthropy .....	225	Greensburg .....	Westmoreland.
			Loyalhanna .....	275	Latrobe .....	"
			Fort Ligonier .....	331	Ligonier .....	"
			Westmoreland .....	518	Greensburg .....	"
			Marion .....	562	Scottdale .....	"
			La Monte .....	568	Derry Station .....	"
30	Irvin McFarland .....	Indiana, Indiana Co.....				





District.	DISTRICT DEPUTY GRAND MASTER.	RESIDENCE.	LODGE.		LOCATION OF LODGE.	
			Name.	No.	City or Town.	County.
34	Alexander Elliott.....	Huntingdon, Hunt'n Co..	Garfield .....	559	Du Bois.....	Clearfield.
			Mount Moriah.....	300	Huntingdon.....	Huntingdon.
			Cromwell .....	572	Orbisonia .....	"
			Tyrone.....	494	Tyrone .....	Blair.
			Bedford.....	320	Bedford.....	Bedford.
			Everett .....	524	Everett Borough.....	"
35	John W. Farnsworth...	Danville, Montour Co....	Danville.....	224	Danville.....	Montour.
			Mahoning.....	516	" .....	"
			Washington.....	265	Bloomsburg.....	Columbia.
			Catawissa.....	349	Catawissa.....	"
			Oriental .....	460	Orangeville.....	"
			Milton.....	256	Milton.....	Northumberland.
			Watson town. ....	401	Watson town .....	"
			Eureka.....	404	Northumberland .....	"
			Chester .....	236	Chester .....	Delaware.
			George W. Bartram ..	298	Media .....	"
			L. H. Scott .....	352	Chester .....	"
			Fernwood.....	543	Fernwood.....	"
			Prospect.....	578	Moore's.....	"
			Oxford.....	353	Oxford ....	Chester.
			Kennett .....	475	Kennett Square.....	"
36	William B. Broomall...	Chester, Delaware Co.....	New London.....	545	New London .....	"

# REPRESENTATIVES OF GRAND LODGES.

State.	To	From
Alabama.....	.....	Richard Vaux.
Arizona.....	Robert Lindley Long.....	William J. Kelly.
Arkansas .....	Franklin Doswell.....	Michael Arnold.
British Columbia .....	Dixie H. Ross.....	Pearson Church.
California.....	Edmund Clement Atkinson	H. Stanley Goodwin.
Canada .....	James Moffat.....	Samuel C. Perkins.
Colon and Cuba.....	.....	Richard Vaux.
Colorado.....	William David Todd.....	John Curtis.
Connecticut.....	James E. Coer.....	Mansfield Merriman.
Dakota.....	Albert W. Coe.....	David A. Stevenson.
Delaware.....	William Palmer.....	J. Wesley Supplee.
District of Columbia..	Myron M. Parker.....	Clifford P. MacCalla.
England.....	Brackstone Baker.....	Thos. Ranken Patton.
Florida .....	De Witt C. Dawkins .....	George P. Balmain.
Georgia .....	James M. Rushin .....	John Slingluff.
Idaho .....	Stephen Dempsey .....	Godfrey Keebler.
Illinois .....	John M. Pearson.....	William T. Slingluff.
Indiana .....	Daniel Noyes.....	Matt. H. Henderson.
Indian Territory.....	David C. Blossom.....	Robert P. Dechert.
Iowa .....	Rt. Rev. W. S. Perry.....	N. Ferree Lightner.
Ireland .....	Henry Johnston.....	William McConway.
Kansas .....	George S. Green.....	Samuel B. Dick.
Kentucky .....	Henry Ranshaw.....	William A. Sinn.
Louisiana.....	John G. Fleming.....	Samuel C. Perkins.
Maine.....	Sumner J. Chadbourne....	Torrence C. Hipple.
Manitoba.....	William G. Scott.....	Louis Wagner.
Maryland.....	Edward P. Keech .....	Augustus R. Hall..
Michigan .....	Alanson Partridge.....	Clifford P. MacCalla.
Minnesota .....	.....	Richard Vaux.
Mississippi.....	James T. Harrison.....	Samuel W. Wray.
Missouri .....	Robert F. Stevenson.....	J. Simpson Africa.
Nebraska .....	William R. Bowen.....	Jas. W. Robins, D.D.
Nevada.....	Enoch Strother.....	Thos. Ranken Patton.
New Brunswick .....	Thomas S. Godsoe.....	Joseph Eichbaum.
New Hampshire.....	Charles C. Hayes.....	J. Simpson Africa.
New Jersey.....	John Hopper. ....	Robert A. Lamberton.
New Mexico.....	Albert J. Fountain .....	Charles M. Swain.
New York .....	Charles T. McClenachan..	Richard Vaux.
North Carolina.....	William R. Cox.....	Michael Nisbet.
Ohio.....	William M. Cunningham..	Conrad B. Day.
Oregon .....	Orlando P. S. Plummer....	George E. Wagner.
Prince Edward Island	John L. Thompson.....	George R. Welchans.
Quebec.....	James Frederick Walker...	Edward P. Kingsbury
Rhode Island.....	Clinton D. Sellen.....	Wm. B. Hackenburg.
Scotland .....	William Officer.....	George P. Balmain.
South Carolina .....	.....	Hext M. Perry.
Tennessee.....	William P. Robertson....	W. Allison Cochran.
Texas.....	C. K. Stribling.....	Richard Vaux.
Utah.....	Charles Augustus Henry...	Arthur Thacher.
Vermont.....	Marsh O. Peters.....	William B. Hanna.
Virginia.....	William B. Taliaferro.....	Henry M. Dechert.
Washington .....	Louis Ziegler.....	Richard Vaux.
West Virginia.....	Alexander Parks, Jr.....	John Slingluff.
Wisconsin .....	E. C. Chapin.....	Charles E. Meyer.
Wyoming.....	Robert Wilson.....	John Sartain.







*L. M. Porter*

*P. W. Grand Master.*

*1878.*



REPORT

OF THE

COMMITTEE ON CORRESPONDENCE,

FOR 1890.





REPORT  
OF THE  
COMMITTEE ON CORRESPONDENCE,  
FOR 1890.

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TO THE RIGHT WORSHIPFUL GRAND LODGE:

THE COMMITTEE ON CORRESPONDENCE,—viz., the Hon. Brother PEARSON CHURCH, of Lodge No. 408; the Hon. Brother HENRY W. WILLIAMS, of Lodge No. 317; Brother ALEXANDER M. LLOYD, of Lodge No. 282; and Right Worshipful Brother BRANTON H. HENDERSON, of Lodge No. 433,

by its *Chairman*, RICHARD VAUX, Past Grand Master,  
presents this Annual Report for the year 1890.

The Right Worshipful Past Grand Master MICHAEL NISBET, Grand Secretary, has sent us copies of the Proceedings of the following Grand Lodges of Free and Accepted Masons with

which the Grand Lodge of Free and Accepted Masons of Pennsylvania holds fraternal intercourse,—viz.,—

ALABAMA . . . . 1889	MISSOURI . . . . 1890
ARIZONA . . . . 1889	MONTANA . . . . 1890
ARKANSAS . . . . 1889	NEBRASKA . . . . 1890
BRITISH COLUMBIA 1890	NEVADA . . . . 1889-90
CALIFORNIA . . . . 1889	NEW BRUNSWICK . . 1890
CANADA . . . . 1889-90	NEW HAMPSHIRE . . 1889-90
COLORADO . . . . 1889	NEW JERSEY . . . . 1890
CONNECTICUT . . . 1889-90	NEW MEXICO . . . . 1890
DELAWARE . . . . 1889-90	NEW SOUTH WALES . 1889-90
DISTRICT OF COLUM-	NEW YORK . . . . 1890
BIA . . . . 1889	NORTH CAROLINA . . 1890
ENGLAND . . . . 1889-90	NORTH DAKOTA . . . 1890
FLORIDA . . . . 1890	NOVA SCOTIA . . . . 1889-90
GEORGIA . . . . 1889	OHIO . . . . 1890
IDAHO . . . . 1890	OREGON . . . . 1890
ILLINOIS . . . . 1890	PRINCE EDWARD
INDIANA . . . . 1890	ISLAND . . . . 1890
INDIAN TERRITORY 1890	QUEBEC . . . . 1890
IOWA . . . . 1890	SOUTH CAROLINA . . 1889
IRELAND . . . . 1890	SOUTH DAKOTA . . . 1890
KANSAS . . . . 1890	TENNESSEE . . . . 1890
KENTUCKY . . . . 1889-90	TEXAS . . . . 1889
LOUISIANA . . . . 1889-90	UTAH . . . . 1890
MAINE . . . . 1890	VERMONT . . . . 1889-90
MANITOBA . . . . 1889-90	VIRGINIA . . . . 1889
MARYLAND . . . . 1889-90	WASHINGTON . . . . 1889-90
MASSACHUSETTS . . 1888-89-90	WEST VIRGINIA . . . 1888-89
MICHIGAN . . . . 1890	WISCONSIN . . . . 1890
MINNESOTA . . . . 1889-90	WYOMING . . . . 1889
MISSISSIPPI . . . . 1890	



AGAIN, dear Brethren, Chairmen and Members of Committees on Correspondence, through the mercy of God I am permitted to address you.

The Masonic year which is about to close is full of cheering salutations. All the Grand Lodges of the Craft with which fraternal correspondence exists are strengthened in their labors by the spirit of Masonic harmony.

It may be said they are in unity of spirit and the bonds of peace.

What other institution of men among mankind, in this age of novelties, theories, unrest, speculations in science, and disputations and doubts as to the foundation of faith, has such a record as Freemasonry? Quiet, believing, constant, unwavering, holding fast to the traditions and teachings which have come down from the aforesaid, Freemasonry is undisturbed, confiding, satisfied, and in the grandeur of its principles defies agitations, as the eternal rocks the foam of the billows of the storm-tossed sea.

Reading the Proceedings of the Grand Lodges, we observe very few subjects of interest to the universal Craft requiring special review. A more convincing proof of the devotion of the Fraternity to the Landmarks and traditions of Freemasonry in the Grand Lodges of the States of the United States cannot be suggested.

It is gratifying to notice that the best method of instructing

the Lodges and their members in the laws of Freemasonry is engaging the serious consideration of Grand Lodges. As all our teachings must of necessity be oral, the importance of such instruction, as well as the surest and safest method of imparting it, is of the highest moment. The very existence of Freemasonry depends on the right teaching in the right way. Error, that ever is aggressive, gains strength because prompt and courageous correction is not laid upon it to arrest its insidious attacks on fundamental Truth. It is always harmless when Truth utters its voice of warning or refutation.

There is much instruction needed by Lodges, even those which have the advantage of age and large membership. The constant attention to the Ahiman Rezon, the By-Laws, Decisions of Grand Masters, Reports of Standing Committees of Grand Lodge on Jurisprudence and Appeals, is essential. These papers contain information which the officers and past officers and members should possess, or at least try to acquire. Occasional, or, if it be possible, stated, examinations might be made as to the means used to acquire a familiarity with the contents of these papers by Lodge officers and members.

The benefits which would result from a systematic effort to test the interest of the Lodges in this method of obtaining Masonic information cannot easily be overestimated.

It will hardly be doubted that very much of the uncertainty as to what should be done by Lodges and Lodge officers in a

large class of cases, and prevent what is erroneously done, would be relieved or remedied by consulting published volumes of the Proceedings of the Grand Lodge. Could it not be provided that each Lodge should possess bound volumes of the annual reports of the Grand Lodge and have them placed in the custody of the Tyler, in the Lodge-room, for reference at all suitable times?

Impressed with the value of this kind of instruction, from experience in our jurisdiction, we venture in a fraternal spirit to offer these suggestions to our Brethren.

So much of the true comprehension of the principles of Freemasonry lies in the rendering of its symbology, that a more accurate study of the truths and their lessons embodied in Masonic symbols is imperative. Without the analyses of these symbols, and the presentation of their teachings, thus only to be obtained, the full understanding of Freemasonry is not possible.

What is called the "work" is inalienably connected with, dependent on, and consecrated by, the truths veiled in those wonderful mysteries. In the aforesaid time, when language was too meagre to express the hidden meaning of the conceptions and the aspirations of the soul, as impressed on the consciousness of the mental faculties, symbols were the accepted form of teaching those who sought to know. These mysteries were necessarily communicated to but few. The method of imparting



them was limited to such only as were initiated into the circle constituted of earnest, devoted seekers after knowledge.

From the period when "sun-worship" was the cult of tribes and peoples, till the Egyptian philosophies became recognized as a development of the mysteries of symbols, mankind sought light in this school of instruction.

Out of this grew, in part, the origin of Freemasonry.

However the severe students of Freemasonry may differ as to the origin of the symbology which they must admit is so inherent in its mysteries, they will recognize, we think, the great importance of the careful analytical investigation of the relation they bear to the "work" of the Lodge.

We regard it as absolutely necessary to the full understanding of the truths these symbols embody. Without a knowledge of the meaning of these symbols Freemasonry is bereft of its highest import.

Our Brethren will accept these thoughts as we have here tried to express them, for our only desire is to awaken in the Craft a higher conception of the ancient teachings of Truth, before "Light" was communicated to a far larger circle of seekers after knowledge. When, therefore, the *Landmarks*, *traditions*, and *mysteries* of Freemasonry are spoken of in the Lodges of the Craft, and the symbols are invoked as teachers, the "Light" thrown on them will render them the more easily understood and their influences more potent.

A greater interest among the Brethren will result, and a far more cultured and enlightened appreciation of Freemasonry be manifest.

We observe that some of the Grand Lodges have had more or less trouble from the *invasion of jurisdiction* by contiguous or Grand Lodges separated by geographical boundaries. This is likely frequently to originate unpleasant controversies. It could in great part be prevented, we think, if Grand Lodges would, by fraternal application, cause a list of the Lodges on or near their respective boundaries to be sent to the Right Worshipful Grand Secretaries of these adjoining Grand Lodges. Then, if the Grand Lodge notifies the subordinate Lodges on this list, respectively, of the contiguity of Lodges near to them, subordinate to the jurisdiction of the neighboring Grand Lodge, candidates applying for initiation should be required to state their residence, and thus these "invasions of jurisdiction" might be prevented.

But there is another class of invasions of jurisdiction against which this plan would be of no avail. When an applicant for initiation resides in a jurisdiction remote from the territory of the Grand Lodge, to a subordinate of which he applies, then the case depends on other means of prevention.

If the applicant states his residence, and the subordinate Lodge learns by the petition that the applicant is outside of the boundary of such subordinate Lodge, all action on the

petition should be prohibited till full investigation of the facts is made and the proper steps taken to obtain the consent of the Grand Lodge within whose jurisdiction the applicant is found to reside. This would prevent much of the trouble that is caused by action without knowledge.

The difference of opinions as to what constitutes a “*physical disability*” of candidates asking initiation into Freemasonry is becoming of importance to the Fraternity.

The reasoning by which the standard of a “perfect youth” is maintained is the logical deduction from premises which are latent in the essence of Masonic law. The “ancient mysteries,” from which the mysteries embodied in the symbolism of Freemasonry are derived,—must have been originally derived,—required the initiates to be qualified to receive them. That qualification was to be ascertained by inspection and examination. The “preparation,” and the tests, were severe and prolonged. They were intended to demonstrate the physical and mental capacity to undergo both without default.

A physical defect did not require the test, for the preparation discovered it.

The initiate was to be perfect, so as to obtain what the preparation and tests were intended to determine were the requirements for initiation. Why were they instituted, if not for that? If physical or mental disability existed, it needed no such prolonged and severe trial to ascertain the fitness of the individual.



As to the physical, it was apparent. The mental needed a more careful investigation. Those who care to study what is now known of the process of testing the qualification for the "ancient mysteries" cannot fail, as we think, to be convinced that perfection—a perfect condition of body and mind—was the absolute essential requirement of those who sought initiation.

So far as these traditions have come to us of this day, we have adopted the method originally designed, not to the extent of the severity of the tests, but so far as the acceptance of the qualifications are essentially necessary.

Of course we cannot write a comparison, but we may venture to point out the character of the ceremony of "preparation." For what purpose is the stringency of this proceeding, at least in our jurisdiction?

"Physical disqualification" is certainly a primary object. For what? To determine the action that follows, before the ceremony.

The law as it exists ordains this preparation. It is exact now in its particulars. It declares what shall be the qualifications.

It is not a statute by Grand Lodge enactment, a written law of Grand Lodge. It does not appear in any written ordinance or constitution of a Grand Lodge. It is unwritten, a law orally established and communicated. It is a *tradition*. Whatever may have been its entirety, it is unalterable. No au-

thority in Masonry can alter, change, or amend it. It is a Landmark, because it cannot be "removed;" it is steadfast, abiding, unchangeable. If this be so, then the reasoning from such a premise makes a minute or a gross violation of the law equally impossible.

If it be admitted that a candidate without an arm is physically disqualified, by what authority is it to be said that the loss of a small part of an arm is not a disqualification, or the loss of a finger is not a disqualification if the loss of the hand be within the prohibition?

The authority to decide is not known as an authority. It must rest on the caprice or whim of the Lodge membership. Is that sufficient to set aside a Landmark? If the Landmark is not to be removed or changed by the highest Masonic power, can a lesser Masonic authority do it with impunity?

If not a jot or tittle of the law, the fundamental, absolute law, can be changed, how then can any change be made, but by the direct violation of the law? Can Freemasonry as established exist, if any number of Freemasons can destroy the fundamental Landmark on which it rests, the very law that constitutes it what it is now, and has been since the aforetime? If this is to be justified or approved, then any other essential requirement for initiation of a candidate can be ignored, set aside, changed by any one of the subordinate Lodges of any Grand Lodge of Free and Accepted Masons, wherever situated.

Have we not seen already in France that Freemasonry has become a reproach, a scandal, and an outlaw from the commonwealth of true Freemasonry? Having lost its character as a Masonic body, it has been cut off from recognition by all Grand Lodges of Ancient Free and Accepted Masons in the States of the United States, and England. It changed, ignored a Landmark.

Is not this proof of the impossibility of changing the essential fundamental law of our Craft with impunity? This is a greater offence, it may be said. But no, the reasoning as to it is perfect as to the principle involved.

Dear Brethren, we have felt it a duty thus to speak. Our ancient and honorable Fraternity must be protected against innovations. Begin, and who can foresee or foretell the end? Pardon us, dear Brethren; we only present our views on this subject because we feel the grave danger that lies in the abjuration of a truth; the overthrow of a safeguard; the yielding to policy; the surrender to importunities; the giving up of authoritative law to the inconsiderate desire "to advance with the progress of the age." Freemasonry never would exist to-day, be the institution it is, if those who have gone before us were weak enough to believe that change could justify the abandonment of Masonic law to gratify those who were ignorant of its true, unchangeable character, or its unalterable, essential, fundamental principles.



It might be asked, What is the most appropriate remedy for these differences of opinion? We have none to suggest. The foundation of Freemasonry has long been laid. Like the eternal hills, it stands immovable. Seek by earnest study, without prejudice, to find this foundation. It exists. It is knowable to those who diligently seek it. Ask, and ye shall receive; seek, and ye shall find. Reject the insidious suggestion that this foundation can be covered up by the most specious of all error, the error that circumstances and present temporary policy can destroy this foundation, erected by the wisdom of the sages in the ages that have passed. They gave us Freemasonry in trust for those who come after us. Let us preserve it as we received it.

It is gratifying to read the several addresses of Grand Masters delivered at the opening of their annual Grand Lodge Communications.

There is much to encourage the Freemason in the condition of the Craft everywhere. These Grand Officers are all impressed with the responsibility devolved upon them, and they prove how earnestly they strive to perform their duties. There is hope for the Craft so long as this is the assured duty of their highest officers. It may be that now and then a relaxed administration may be possible, but no permanent injury can come to the institution of Masonry when the best men are elevated to the dignity and responsibility of Grand Masters.

We are cheered in this belief. We have now for many years read these addresses, and our faith is stronger, year by year.

In this hope and in this faith, dear Brethren, we salute you.

We cannot close this utterance of our feelings without offering to you, dear Brethren, Chairmen of Committees on Correspondence, the unfeigned love and regard which animates us to you-ward.





## ALABAMA—1889.

PROCEEDINGS of the Sixty-ninth Annual Communication of the Grand Lodge of Alabama, held in the Masonic Temple, at the city of Montgomery, December, 1889.

Most Worshipful HENRY HART BROWN, Grand Master ; Right Worshipful MYLES JEFFERSON GREENE, Grand Secretary.

The address of Grand Master BROWN is a very interesting and instructive paper. We quote the following as admirable and appropriate, especially under the condition of the Craft as shown by this excellent address :

“As Masons, we have the means in hand with which to accomplish great things, and the opportunity is now offered and the time is at hand for us to act well our part in the great drama that is now being enacted upon the stage of Alabama’s history. We have taken upon ourselves the solemn and binding obligations of the fraternity, and have assumed grave and important obligations, and we owe it to our God, our neighbor, and ourselves that we keep our vows and faithfully discharge our every duty. Thus will we beautify and adorn the profession we have made, and convince the world at large of the utility and good effects of our ancient and cherished institution.

“The better to fit ourselves for the work in hand, we have laid aside, for the time, our daily cares and vocations, left our homes and loved ones, and assembled in this sacred hall in the capacity of the Grand Lodge of Masons in Alabama. The good of the Craft, and the power and influence of the fraternity for good to our fellow-men, which are to be felt and exercised during the coming year, depend in large measure upon how we discharge our duties while here assembled. Our Brethren at home have sent us here for the purpose of devising means and plans for the prosecution of the great and important work of the order, and we must be honest and faithful to the trust reposed in us. Wisdom, strength, and beauty are the three grand pillars upon which our noble and towering structure must rest, and we

are here to increase our knowledge in the mysteries and teachings of the order; to unite the efforts of the entire brotherhood in the support of the tenets of our profession,—‘for in union there is strength,’—and to better prepare ourselves for adorning the institution by the beauty and loveliness of our characters as we mingle with our friends and our neighbors at home. How solemn and binding our obligations! how important the work before us! how much depends upon our labors here! Brethren, are you impressed with the weighty responsibilities that are now upon you? Are you prepared for the discharge of the profound duties that are now before you? We must not fail. We must devote ourselves prayerfully and earnestly to the task to be performed, and so use the time allotted to us here, that when we meet our Brethren, in our respective Lodges at home, we may receive the welcome plaudit of ‘well done, good and faithful servants.’

“It becomes my duty now to lay before the Grand Lodge a *résumé* of my work during the closing year, and to make such recommendations, as to the necessities of the Craft, as may appear to me to be matters upon which you should take action at this Grand Communication.”

We approve of the Masonic law as set out in the Grand Master’s reported “Decisions.” We cannot agree to the exposition of the law as contained in Decision No. 11.

The Committee on Appeals made several reports. As to the case of I. M. B. G——M, we doubt the jurisdiction of a Masonic Lodge over the member on the charges made.

We fully agree with Right Worshipful Brother TITCOMB, Chairman of the Committee, in his report on the appeal from Lodge No. 173.

Our esteemed Brother Right Worshipful P. J. Pillans, Chairman of the Committee on Correspondence, presented his report. It is a clear, able, interesting, and well-written paper. It is worthy of our Brother’s established reputation as a Mason and a cultured Masonic scholar.

Grand Master BROWN was re-elected, and Grand Secretary GREENE was again elected Grand Secretary.



## ARIZONA—1889.

PROCEEDINGS of the Eighth Annual Communication of the Grand Lodge of Arizona, held at the city of Tucson, November, 1889.

Most Worshipful MORRIS GOLDWATER, Grand Master ; Very Worshipful MERRILL PINGREE FREEMAN, Grand Secretary.

The Grand Master's address is most especially devoted to questions relating to his own jurisdiction. Grand Master GOLDWATER is an earnest, sincere, and practical man, who throws away neither time nor words in dealing with the interests of the Craft in Arizona. We were impressed with the real condition of the Craft in this jurisdiction in reading the Grand Master's address. We of the old jurisdictions cannot realize the difference in the administration of the Grand Master of Arizona and that of either of the Grand Lodges in the Atlantic States.

But we are compelled to regard the statements of Grand Master GOLDWATER as proving that he has much to consider and decide on subjects which to us are novel. Yet he has never failed in the duty all owe to the principles, Landmarks, and traditions of our Craft. We congratulate him on the ability he has shown.

The Proceedings of the Grand Lodge show that while due consideration has been given to important questions, no prolix amplification of non-essentials marks the action of the Grand Lodge. The responsibility of the Grand Lodge is best protected by the watchfulness of the Grand Officers and standing committees of the Grand Lodge.

It is easy to fall into error. Want of full knowledge may cause immature action to be taken. Yet Arizona has given the Craft the best assurance that she will hesitate as to matters that concern the whole Craft before experimenting with Masonic law, usage, and custom. This is so satisfactory that it needs to be stated, with emphatic commendation.

Reading the Proceedings of the several sessions of the Grand Lodge, we feel satisfaction in presenting these views. Dear



Brethren, you have the custody of great principles. Be watchful. Learn to labor and to wait, and in due time light will fall on your path to warn of sudden danger.

The Craft in this jurisdiction is happy, contented, forbearing, harmonious,—a grand record. Keep up to the standard of obedience, faith, courage, and moderation.

The report of the Committee on Correspondence by “G——” is an exceedingly able paper. We have read it with attention, and beg leave to say to Right Worshipful Brother “G——,” “for the Committee,” that he does the Grand Lodge injustice in leaving out the other letters of his name. We fain would here add to “G” so much of the alphabet as would let the Craft everywhere know the author of this most admirable report. But, Junius like, he proposes to let his name *stat nominis umbra*. With regret we are unwilling to throw light on it. A report of so much excellence and value ought to bear the authentic evidence of its paternity. Anyhow, the author, or any other Brother, might well be content to be the recognized author. We venture to think we know “G” is not, however, sufficient for the general Craft.

Most Worshipful GEORGE JAMES ROSKRUGE was elected Grand Master; Right Worshipful JOHN M. ORMSBY was elected Grand Secretary.

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## ARKANSAS—1889.

PROCEEDINGS of the Fiftieth Annual Communication of the Grand Lodge of Arkansas, held in the Masonic Hall, at Little Rock, November, 1889.

Most Worshipful R. H. TAYLOR, Grand Master; Right Worshipful FAY HEMPSTEAD, Grand Secretary.

The address of Grand Master TAYLOR is a remarkable paper. We have read it with deep interest. To show the character of this excellent address, we quote as follows. The Craft will be instructed on reading it with the attention it deserves.

“ ‘Is there a God, and must we believe in Him and the Bible to be made Masons?’

“The existence of a Supreme Being, my Brothers, must be the result of analogy rather than assertion, since no man hath seen God. Man, in his marvellous mechanism, and in his splendid social and mental attributes, tells to my mind, in thundering accents, of a Masterly Creation and not a gradual evolution. What evolution could give the monkey’s feeble foot the wonderful adaptation of the human thumb, or from its crude organism produce the ponderous brain of Webster? What evolution give it the inventive genius of Morse or Edison, men who caught the lightning from the angry clouds, and bade it tamely carry burdens beneath the deep seas and over the wire-belted earth? What gradual change could unbridle its chattering tongue and make it speak the thrilling sweetness of Prentiss? What evolution change it into a Daguerre, who, with heaven-aspiring might, captured a ray of light and chained it down forever? What accident could have made the millions of worlds that nightly sparkle on the brow of eve, like Orient gems at random strung? What accident could safely engineer the impetuous comet in its limitless flight through harmonious action? Whithersoever the contemplative mind may soar, there we read the wisdom, strength, and beauty of His divine presence. Whether viewed through the microscope or through the telescope, we find the universe moving in the symmetrical beauty of an Almighty power. Geometrical precision rounds the dew-drop and bends the roaring cataract into graceful curves, and paints, too, His beautiful bow of promise on the canvas of a summer shower. Who paints the cheek of autumn’s mellow fruit, moulds in perfect symmetry the gentle dove, or marks the myriad circles of the peacock’s gaudy train? Who has not, on a balmy summer evening, gazed in rapturous admiration upon the radiant beauty of Venus? What accident could have reached out into the mighty distance of eight hundred and seventy-two millions of miles and fashioned the glorious planet, Saturn, with her eight revolving moons engirdled with magically beautiful circles of gold? A billion of miles further on is



Uranus, with her six attending worlds—and yet further on, two billion seven hundred and forty-six million in limitless space, is Neptune, sweeping around its stupendous orbit with a hundred times the velocity of a cannon-ball, and all in unbroken harmony. Who can blame the heathen man for bowing in worship before the fiery orb of day, our vivifying, fructifying, and splendid sun, vast enough for Jupiter, itself larger than the combined planetary system, to revolve in forever and be lost in immensity? Then, who can doubt the existence of an All-Creative God, and who is not appalled by His universal footprints? Everything, my Brethren, around or beneath us, proclaims in echoing tones the power, the presence, and necessity of Jehovah, the God of the Universe—the God of Masonry.”

On Cerneauism Grand Master TAYLOR thus speaks :

“ CERNEAUISM.

“ The profane press of the country has been much exercised of late over what it calls ‘dissension in Masonic ranks.’ Now, my Brethren, I positively deny any such disturbance or dissension. Legal procedure, it is most true, has been instituted by a clandestine body against several of our sister Grand Lodges, notably the District of Columbia, Pennsylvania, and Iowa, enjoining them from free and full control over the Masonic action of their respective members, thus virtually forcing the recognition of a body notoriously at war with the very foundation of our Order. There is no dissension among the true followers of the guild ; peace and perfect understanding prevail among all the Grand Jurisdictions of the world. I hold that this Grand Lodge, in its legislative and executive power, is supreme over the symbolic degrees of Masonry in this State, and therefore has exclusive right not only to warn its members against dangerous association, but full power to promptly and forcibly discipline her disobedient children.

“ A careful review of Masonic history will unmistakably disclose the clandestine character of this pernicious growth. They have not only sought to occupy territory already in the peace-



ful possession of others, but they did once, if indeed they do not secretly now, claim authority to charter Blue Lodges, and those Lodges, thus unlawfully warranted, have actually assumed the conferring of the symbolic degrees. This alone is enough for us to hold them forever clandestine. But this is not all. They in part, if not as a whole, affiliate with the Grand Orient of France, a body that not only defiantly struck the august name of Jehovah from their ritual, thus openly avowing atheism, a principle abhorrent to every true Mason, but one recognizing the so-called Negro Lodges of America, thus becoming notoriously clandestine. About 1759 a large number of the people of France organized a commune for the purpose of overthrowing the then existing government. Many of these rebellious citizens were unfortunately Masons, and they, fearing that their nefarious designs would lead to expulsion, timely dimitted from their respective Lodges, and then, with no show of legitimate authority, organized this spurious Grand Orient of France. They propagated this unnatural child of sin among those only who were in sympathy with the commune. The climax of this rebellious scheme was reached in 1792, when the Bastile was destroyed and Louis XVI. was executed. Thus was it born amid the ruins and horrors of war, and rocked in the cradle of fratricidal blood. From France this unholy combination sent emissaries to Louisiana, where, about the commencement of this century, they organized in New Orleans their Lodges, receiving negroes, even slaves, and in fact any element that was in sympathy with an order repudiating God. One of the dire consequences, too, of this Grand Orient is the so-called Negro Masonic Lodges of America. During our Revolution the Grand Lodge of England granted a dispensation to Federal officers to organize in their army a Lodge. That Lodge continued, however, only about one year, when for non-payment of dues it was discontinued. Shortly after war had ceased, one Prince Hall, who had been a Federal officer and also a member of that defunct Lodge, started a so-called Lodge of Masons in Boston, without any authority whatever, and received into membership even slaves. Hall then instituted another of his Lodges in an

adjacent town. From these two he formed his first Grand Lodge, and from this clandestine origin sprang these ignorant and arrogant parasites. There is a branch of Scottish Rite with which symbolic Masonry has intimately associated for many years, but the one founded in 1807 by Joseph Cerneau, and presided over to-day by Górgas as Sovereign Grand Commander, is in my opinion, from its affiliation with the Grand Orient of France, if no other, forever clandestine, and I warn you against all such dangerous entanglements. Be cautious, my Brethren, about all deceptive approaches. Withdraw if you have already entered unholy association, and, above all, refuse your sacred halls to all pernicious organizations. The Grand Lodge of Iowa, which your Grand Master has the honor of representing near this Grand Jurisdiction, has been recently relieved of Cerneau injunction by their State court, and I believe the Supreme Court will sustain the ruling. Masonry is broad enough, comprehensive enough, and progressive enough for all our grand schemes of love and charity, and I urge you, Brethren, to so confine yourselves.

“On August 31, of this year, the Grand Orient of New York issued a proclamation disclaiming all connection with the Grand Orient of France, as well as its withdrawal of offer of affiliation with the Grand College of Rites, a body attached to the Grand Orient of France, and, further, that, as Master Masons, Royal Arch, Cryptic Masons, and Knights Templar, they have ever been loyal and are still true to the Grand Lodge, Grand Chapter, Grand Council, and Grand Encampment. This, my Brethren, is their assertion, not mine, and I give it to you for such valuation as you, in your wisdom and charity, may think best.”

Right Worshipful Brother B. F. GRACE, Chairman of the Committee on Correspondence, made a report on North Dakota and Victoria, recommending recognition.

The Committee on Appeals made several reports. One is remarkable. Lodge No. 139 indefinitely suspended a member on the ground that he had rented a tract of land and sold a mule to a tenant, and afterwards the prosecutor took a mortgage on



the crop. The mortgagee contended he was defrauded because the appellant got a bale of the cotton on the sale of the mule. Well, we do think this is the most ridiculous application of law we have yet seen recorded. However, the Committee on Appeals restored the Brother to his Lodge, land, mule, and cotton, notwithstanding. This is a strange perversion of Masonic Lodge duty.

Lodge No. 215 also went into the civil court business, and undertook to try a civil case. Two appeals were in seduction cases, flagrant violations of Masonic law.

We have given much space to our sister Grand Lodge of Arkansas. We beg to say to our dear Brethren of that jurisdiction that zeal without knowledge is unfortunate. Lodges have no right to try any member except for *Masonic offences*. They are well known to the Masonic jurist. All else is void. The civil courts and not Masonic Lodges are the tribunals for acts that in no way belong to Masonic law.

No report from Committee on Correspondence.

Most Worshipful J. W. SORRELS was elected Grand Master ; Right Worshipful FAY HEMPSTEAD was re-elected Grand Secretary.

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## BRITISH COLUMBIA—1890.

PROCEEDINGS of the Nineteenth Annual Communication of the Grand Lodge, held in the Masonic Hall, at the city of Vancouver, June, 1890.

Most Worshipful J. S. CLUTE, Grand Master ; Very Worshipful H. BROWN, Grand Secretary.

The Grand Master's address is exclusively devoted to domestic matters, and has nothing of interest to the general Craft.

No report from the Committee on Correspondence.

The Craft in British Columbia appears to be happy, harmonious, and conservative. It is a pleasant thing for Brethren to dwell together in unity.

Most Worshipful A. McKEOWN was elected Grand Master ; Very Worshipful HENRY BROWN was re-elected Grand Secretary.



## CALIFORNIA—1889.

PROCEEDINGS of the Fortieth Annual Communication of the Grand Lodge of California, held in the Masonic Temple, at the city of San Francisco, October, 1889.

Right Worshipful ALVAH RUSSELL CONKLIN, Deputy Grand Master; Very Worshipful ALEXANDER GORDON ABELL, Grand Secretary.

The Most Worshipful Grand Master being absent as a delegate to the International Congress of American States, the Right Worshipful Deputy Grand Master presided and presented the address of the Grand Master.

The address refers to an application for a change of venue for the trial of members of the respective Lodges. We doubt the wisdom of any such proceeding. If a member cannot secure a fair trial in a Masonic Lodge, the Lodge of which he is a member, then it would be most important to instruct the Brethren in their Masonic duties. A change of venue impliedly admits that the Lodge having direct jurisdiction of such a case is unworthy of the name of Masonic. The cardinal virtues of Freemasonry ought to exist and be practised in a well-instructed Lodge. To change the venue in such cases may lead to serious mischief, and engender discord.

There were several special communications of Grand Lodge to lay corner-stones of public buildings and to dedicate Masonic Halls.

The address of Grand Master ESTEE is a paper largely devoted to the consideration of subjects of interest chiefly to his own jurisdiction. He has carefully discharged the duties of his high position.

The report of the Grand Lecturer is a voluminous document, as it embraces a review of the Proceedings of Subordinate Lodges, and his report of his official action.

Right Worshipful JAMES WRIGHT ANDERSON, Chairman of the Committee on Correspondence, presented his report. Brother ANDERSON has made his report interesting and instructive.

The review of the Grand Lodge is clear, marked with signal ability as a thoughtful and discriminating investigation of Grand Lodge Proceedings.

Some of his opinions are deserving of careful consideration. He is an able workman. His analysis of the views of his Brethren, Chairmen of Committees on Correspondence, is most admirable. Differing as he does with many of their suggestions, the dignity of his criticisms is as striking as their force.

We should be gratified to notice some which we marked on reading the report, but have concluded it would enlarge our notice of California beyond the space at our command.

We feel a very deep interest in the Grand Lodge of California. It is on the Pacific shore, as ours is on the Atlantic, and though a continent separates us, yet the Craft is one great Fraternity. It is therefore of great moment that the fundamental and unchangeable principles, Landmarks, and traditions of Freemasonry should be maintained inviolate. Neither continents nor oceans are barriers to separate the Brethren from the love and devotion to their ancient Brotherhood. They cannot weaken the faith, nor impair our obligations. Time is powerless to do either. Space is not more effective.

The sun at high meridian gives light to land and seas. So the sun of Masonic light is never obscured, and every Lodge of the Craft can observe its beauty and glory in its effulgence. The light of Freemasonry enables the Craft to learn. The spirit of Freemasonry enables the Craft to know. Therefore, as that light is pure, brilliant with truth, it will so show the path to the Brethren that all error, schism, discord, and dissensions will be avoided as the transmission of the essential Landmarks are carried from the past to the future.

We have ventured thus to express our thoughts after reading the Proceedings of the Grand Lodge. We hope our Brethren will believe we are actuated only by a devotion to the true life of the spirit of Freemasonry.

Most Worshipful MORRIS M. ESTEE was elected Grand Master; Right Worshipful ALEXANDER G. ABELL was re-elected Grand Secretary.



## CANADA (in the Province of Ontario)—1889-90.

PROCEEDINGS of a Special Communication of the Grand Lodge, held in Masonic Hall, at the town of Blenheim, August, 1889.

Right Worshipful J. ROSS ROBERTSON, Deputy Grand Master, *as* Grand Master; Worshipful Brother W. A. COLLINS *as* Grand Secretary.

The Communication was held to lay the corner-stone of Trinity Anglican Church.

PROCEEDINGS of a Special Communication of Grand Lodge, held in the Masonic Hall, at the town of Chatham, August, 1889.

Right Worshipful A. H. CLARKE, District Deputy Grand Master, *as* Deputy Grand Master; Worshipful Brother JAMES BIRCH, *as* Grand Secretary.

The Communication was held to lay a corner-stone.

PROCEEDINGS of a Special Communication, held at the town of Leamington, May, 1890.

Right Worshipful A. H. CLARKE, District Deputy Grand Master, *as* Grand Master: Worshipful Brother I. A. FITCH *as* Grand Secretary.

The Communication was held to lay a corner-stone.

PROCEEDINGS of a Special Communication of the Grand Lodge, held at the village of Winchester, May, 1890.

Right Worshipful Lieutenant-Colonel W. H. JACKSON, District Deputy Grand Master, Acting Grand Master; Worshipful Brother BYRON LANE *as* Grand Secretary.

The Communication was held to lay a corner-stone.

PROCEEDINGS of a Special Communication of Grand Lodge, held at the village of Dutton, July, 1890.

Right Worshipful W. B. DOHERTY *as* Grand Master; Worshipful Brother A. N. C. BLACK *as* Grand Secretary.

The Communication was held to lay a corner-stone.



PROCEEDINGS of a Special Communication, held at the town of Meaford, July, 1890.

Right Worshipful J. ROSS ROBERTSON, Deputy Grand Master, *as* Grand Master ; Very Worshipful D. F. MACWATT, of Barrie, *as* Grand Secretary.

The Communication was held to lay a corner-stone.

PROCEEDINGS of the Thirty-fifth Annual Communication of the Grand Lodge of Canada, in the Province of Ontario, held in the City Hall, at the city of Kingston, July, 1890.

Most Worshipful R. T. WALKEM, Q.C., on the Throne ; Very Worshipful I. I. MASON, Grand Secretary.

The Grand Master delivered his address, which contains no matter of special interest to the general Craft.

Most Worshipful HENRY ROBERTSON, Chairman of the Committee on Correspondence, offered his annual report. It is a very condensed, clever, and satisfactory review of the Grand Lodges noticed. Our distinguished Brother brings experience and care in the preparation of his report which gives it importance and value. He knows what he says, and says it concisely and well.

Before we leave the printed volume before us, if it will not be unfraternal, or even considered improper criticism, we do wish to remark, as midnight has left us trying to read the print, that the typographical work of the volume is hardly worthy of the Grand Lodge of Canada. It is not creditable to any Craft.

Most Worshipful J. ROSS ROBERTSON was elected Grand Master ; Right Worshipful I. I. MASON was re-elected Grand Secretary.

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## COLORADO—1889.

PROCEEDINGS of a Special Communication of the Grand Lodge of Colorado, held in Masonic Hall, at Denver, April, 1889.

Most Worshipful WILLIAM D. TODD, Grand Master ; Right Worshipful ED. C. PARMALEE, Grand Secretary.

The Communication was held to lay the corner-stone of the Masonic Temple at Denver.

The proceedings and ceremonies were appropriate and in conformity with the usages and customs of the Craft from time immemorial. The address of Grand Master TODD was able and instructive. Past Grand Master BROMWELL, of Illinois, delivered an address by invitation of Grand Master TODD, which was very well considered and effective.

PROCEEDINGS of the Twenty-ninth Annual Communication of the Grand Lodge, held in Masonic Hall, at Denver, September, 1889.

Right Worshipful WILLIAM T. BRIDWELL, Deputy Grand Master, presiding ; Right Worshipful ED. C. PARMALEE, Grand Secretary.

The Grand Master entered the Grand Lodge and was received with Grand Honors, and he took the gavel.

The annual address of the Grand Master was then delivered.

It opens with matters of interest only to the Craft of his jurisdiction. Among the statements made, the Grand Master says he issued five dispensations for the public installation of Lodge officers. We in sorrow read this endorsement by the Grand Master of Colorado of the legality of a public performance of a ceremony that in its very nature, as belonging exclusively to the tyled action of a Lodge, should not be performed in the presence of the "profane."

The Grand Master fraternally notices "the Johnstown disaster," and reports that, on hearing of it, he promptly telegraphed Right Worshipful CLIFFORD P. MACCALLA to draw for two hundred and fifty dollars, and asks the Grand Lodge to approve his action. He further states that he forwarded to Grand Master MACCALLA one hundred and fifty dollars from the Grand Chapter, one hundred dollars from the Grand Commandery, and also a fraternal gift of fifty dollars from Brother R. W. MOSLEY.

We take this opportunity to express to Grand Master TODD for these Masonic sentiments, which emanate from the heart of



every true Mason, the gratitude for such evidences of the brotherhood of Masonry.

The Grand Master refers to his official visits to Lodges in his jurisdiction. He visited twenty-seven of the sixty-four Lodges. He says, in noticing the labor of those visitations, that "I could go from Chicago to New York in about the same time it required to reach either 'Grand Junction' or 'Durango.'" The Grand Masters of the Eastern Grand Lodges do not appreciate the facilities they possess for visitation.

The remarks of Grand Master TODD in reference to the reverence due to the name of GOD in the ceremonies of the Lodge, and testifying to the faith of the Brethren, are admirable. We cordially unite in the "spirit" of the sentiments and the "letter" of their utterance.

The loss of an eye the Grand Master decides does not render the applicant ineligible. We differ as to the construction of Masonic law.

The remarks under the captions of "Opening Grand Lodge" and "St. John's Day" are worthy of serious attention. We would quote from both, but we have devoted some space to the most interesting address of the Grand Master.

We are so gratified at the ruling in the report of the Committee on Jurisprudence as to the lawfulness of the By-Law Section 72, in the case of an objection to a candidate after ballot and before initiation, that we venture to offer to Right Worshipful B. L. CARRE, C. I. HART, and H. M. ORAHOOD, the committee, our earnest thanks. They have supported and maintained the ancient law in this report.

The same committee reported that the Grand Lodge was the sole, sovereign, and supreme authority to decide what are recognized Masonic bodies, and that no Mason owing allegiance to the Grand Lodge could unite with any body not recognized as Masonic. The remarks we made in our last report on Colorado we here most fraternally reaffirm. We do not approve of any "*body*," by name Masonic or composed of Masons, acting as escort or otherwise to a Grand Lodge. First, because "Grand Lodge" can only be such, in form, when tyled. A parade of a



Grand Lodge is not possible. Members of a Grand Lodge may appear in public for some labor members of Grand Lodge can perform. Then it seems to us that their only escort should be the antiquity, integrity, character, and devotion to the traditions of the Craft. The History of the Craft is the only escort it ought ever to permit.

We congratulate Right Worshipful Brother LAURENCE N. GREENLEAF, Chairman of the Committee on Correspondence, for his most excellent report. We enjoy the clear, calm, considerate, and cautious treatment he has given to the Proceedings of the Grand Lodges he notices.

Most Worshipful WILLIAM T. BRIDWELL was elected Grand Master; Right Worshipful ED. C. PARMALEE was re-elected Grand Secretary.

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## CONNECTICUT—1889-90.

PROCEEDINGS of the Special Communication of the Grand Lodge of Connecticut, held in Masonic Hall, at Hartford, May, 1889.

Most Worshipful J. H. SWARTWOUT, Grand Master; Right Worshipful J. K. WHEELER, Grand Secretary.

The Special Communication was convened to consider the petition of one hundred and fifty members of the late Hiram Lodge, No. 1, who were members of Grand Lodge in good standing before its defiance of the Grand Lodge, and subsequent sequestration of its warrant.

The subject was referred to a Special Committee, which reported in favor of requesting the Grand Master to summon the petitioners and such members who were so at the time of the sequestration of the warrant of the late Hiram Lodge, but that it was inexpedient for the Grand Lodge to take further action at this time.

PROCEEDINGS of an Emergent Communication of the Grand Lodge, held at Danielsonville, May, 1889.

Same Grand Officers.

The Grand Lodge was convened to dedicate the new Masonic Hall of Lodge No. 15.

PROCEEDINGS of an Emergent Communication of the Grand Lodge, held at Rockville, May, 1889, for the purpose of laying the corner-stone of Memorial Hall.

Most Worshipful HENRY H. GREEN *as* Grand Master ;  
Right Worshipful GEORGE D. BATES *as* Grand Secretary.

PROCEEDINGS of an Emergent Communication of the Grand Lodge, held at Westville, October, 1889.

Most Worshipful JOHN H. SWARTWOUT, Grand Master ;  
Right Worshipful E. L. HITCHCOCK *as* Grand Secretary.

Convened to dedicate the new Lodge-room of Lodge No. 84.

PROCEEDINGS of an Emergent Communication of the Grand Lodge, held at New Hartford, December, 1889.

Grand Master SWARTWOUT presiding, and Grand Secretary WHEELER.

The Communication was convened to dedicate the new Masonic Hall of Lodge No. 121.

PROCEEDINGS of the One Hundred and Second Annual Communication of the Grand Lodge, held in Masonic Hall, at the city of Hartford, January, 1890.

Most Worshipful JOHN H. SWARTWOUT, Grand Master ;  
Right Worshipful JOSEPH K. WHEELER, Grand Secretary.

The Grand Master presented his annual address.

He issued a dispensation for the election of officers of resuscitated Hiram Lodge, No. 1. The election was held, and those who were enrolled as members were reconstituted a Lodge by the name of Hiram, No. 1.

The Grand Master referred to the violation of the secrecy of the ballot by "the introduction of methods in our Lodge-rooms that are both vicious and unmasonic."

Under the caption of "Cerneauism" his reasoning we consider neither sound, Masonic, nor courageous.



The report sent to the Grand Master on this question, and which it appears guided his thoughts, written by Right Worshipful L. A. LOCKWOOD, begs the whole question. As we understand it, Brother LOCKWOOD bases his views on the action of the Grand Lodge of Nebraska.

We should have been more in harmony with so distinguished a Mason, whose Masonic learning is acknowledged, if he had, in discussing such important questions as are associated with the term "Cerneauism," depended on his own convictions, and reasoned them out to a conclusion. The Grand Lodge of Connecticut should stand on the eternal principles of Freemasonry, its traditions, and its history. These, we believe, if carefully considered, might possibly lead our distinguished and learned Brother LOCKWOOD to other and more conservative opinions.

Our beloved Brother Right Worshipful JOSEPH K. WHEELER, Chairman of the Committee on Correspondence, presented his annual report. It is charming. We have read it with delight. There is vigor and a dignity in his writing that captivates. We at least so feel; feel as if it were a treat we had enjoyed, the reading of his report. We beg to say to our Brother, that he is a positive refutation of his opinions when he suggests "that it is not legs nor fingers nor feet nor body" that makes a man. Dear Brother, it is your *head* that gives you a place in the human species. It often happens that the want of a head has not been regarded as an objection to a candidate.

Most Worshipful CLARK BUCKINGHAM was elected Grand Master; Right Worshipful JOSEPH K. WHEELER was re-elected Grand Secretary.

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### DELAWARE—1889.

A SPECIAL COMMUNICATION of the Grand Lodge of Delaware, held at Delaware City, January, 1889.

Most Worshipful JAMES S. DOBB, Grand Master; Right Worshipful THOMAS H. MELVIN as Grand Secretary.

The Communication was held to dedicate the new Lodge-room of Lodge No. 19.



SPECIAL COMMUNICATION of the Grand Lodge, held at Middletown, June, 1889.

Most Worshipful JAMES S. DOBB, Grand Master; Right Worshipful WILLIAM S. HAYES, Grand Secretary.

The Communication was held to dedicate the new Masonic Hall of Lodge No. 5.

PROCEEDINGS of a Special Communication of the Grand Lodge, held August, 1889, at the city of Wilmington, to lay the corner-stone of the Delaware Hospital.

The address on this occasion was delivered by Right Reverend Brother LEIGHTON COLEMAN. The address was appropriate, as the name and character of the orator assured.

The ceremonies on these several occasions were fitly conducted. The orators were well chosen, and their remarks adapted to the subjects.

PROCEEDINGS of the Eighty-third Annual Communication of the Grand Lodge, held in Masonic Hall, at the city of Wilmington, October, 1889.

Most Worshipful JAMES S. DOBB, Grand Master; Right Worshipful WILLIAM S. HAYES, Grand Secretary.

Grand Master DOBB delivered his annual address. His reported "Decisions" are in full accord with Masonic law. His action in regard to the Master-elect of Lodge No. 9 was in accordance with Masonic usage. His remarks as to the want of uniformity in the "work," and the singular fact that in twelve Lodges there are twelve different kinds of "work" we think is hardly creditable to the Craft of Delaware.

The "confusion" thus created is most injurious to Freemasonry, not only in Delaware, but in other jurisdictions. It might prove a source of doubt as to the real character of those who seek admission into Lodges under other Grand Lodge jurisdictions.

We venture to remark that the imperative duty of the Grand Officers of the Grand Lodge of Delaware is promptly to estab-

lish the ancient work and enforce obedience to it in all its subordinate Lodges. We can be justified in adding that this "confusion" has been of long standing in the Lodges of Delaware, and "it is to be deplored," and, further, it is "a shame" that it is longer tolerated.

It may be technical in the confused work of Delaware, but we cannot comprehend what is meant, or the method adopted "to release" a person "resident in Delaware to the jurisdiction of another Grand Lodge.

The views of Grand Master DOBB, as expressed in his address, are conservative and valuable, and must impress the Craft in his jurisdiction.

Right Worshipful LEWIS H. JACKSON, Chairman of the Committee on Correspondence, recognized the Grand Lodges of North Dakota and New South Wales, and also of the United Grand Lodge of Victoria.

He also reported in favor of withdrawing the interdict against the late Hiram Lodge, No. 1, of Connecticut, a new organization having been constituted as Hiram Lodge, No. 1.

He also reported the following resolution :

*"Resolved, That the Grand Lodge of Delaware declines the discussion or consideration of any questions relating to the rival claims of the different contending bodies of the Scottish Rite."*

We have read the crisp, concise, and effective annual report of our esteemed Brother Right Worshipful LEWIS H. JACKSON. He does justice to the Proceedings of the Grand Lodges he reviews, and does equal justice to himself.

Most Worshipful JAMES S. DOBB was re-elected Grand Master ; Right Worshipful WILLIAM S. HAYES was re-elected Grand Secretary.

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## DISTRICT OF COLUMBIA—1889.

PROCEEDINGS of the Semi-Annual Communication of the Grand Lodge of the District of Columbia, held in the Masonic Temple, at Washington, May 8, 1889.



Most Worshipful HARRISON DONGMAN, Grand Master ; Right Worshipful WILLIAM R. SINGLETON, Grand Secretary.

No business of importance occupied the attention of this Communication.

On May 22 the Communication was resumed. Past Grand Master R. B. DONALDSON and Past Grand Master MYRON M. PARKER, Committee on Jurisprudence, made a report that a Grand Master could not suspend a by-law of a subordinate Lodge after its by-laws had been approved by Grand Lodge.

PROCEEDINGS of a Special Communication of the Grand Lodge, held in the Masonic Temple, October 14, 1889.

Most Worshipful JAMES A. SAMPLE *as* Grand Master ; Right Worshipful WILLIAM R. SINGLETON, Grand Secretary.

The Communication was held to lay the corner-stone of Saint Mark's Evangelical Lutheran Church.

PROCEEDINGS of the Annual communication of the Grand Lodge, held in Masonic Hall, at Washington City, November 18, 1889.

Most Worshipful HARRISON DONGMAN, Grand Master ; Right Worshipful WILLIAM R. SINGLETON, Grand Secretary.

Grand Master DONGMAN delivered his annual address. The Grand Master most fraternally reports his visit to the Grand Lodge of Pennsylvania on the occasion of opening one of the newly-decorated rooms in the Masonic Temple.

The Grand Master expressed a fear of a lack of care in examining Brethren hailing from foreign jurisdictions who desire to visit our Lodges.

We are rejoiced that our esteemed Brother Grand Master DONGMAN has called this subject to the attention of the Craft in the District of Columbia. From our knowledge of the need of special care in the examination of stranger visitors, this caution of the Grand Master of the Grand Lodge of the District of Columbia is both important and timely.

It must be apparent to every thoughtful Mason that critical investigation is essential where persons claiming to be Masons



from all parts of the country, and indeed foreign, so called, Grand Lodges, before they are granted the privilege of entering a tyled Lodge of true, ancient Freemasons.

The decision of Grand Master DONGMAN as to the Cerneau Rite is a very able and exhaustive manifesto against that spurious and arrogant body.

The Correspondence submitted by the Grand Master with his annual address on this subject should be read with the care it merits. As we have heretofore fully given our views on this subject, it is not necessary to add to them now. That a Freemason who believes in the integrity of Masonic principles and Landmarks can hold Masonic relations with any body which has its creation in that monstrous perversion of Masonic truth styled the Grand Orient of France is beyond our comprehension.

We believe that toleration of error is one of its most effective supports. We believe that a conviction that error exists and is asserting itself needs the affirmance of the existing error, as error. We believe that the virtue of moral courage should never hesitate so to proclaim the true character of the error. We believe that in Freemasonry courage for the right is the best weapon to destroy error.

The Grand Lodge which hesitates in such cases abandons its character and becomes the efficient agent to propagate the wrong. In our own household an enemy cannot be tolerated. Courage to assert, courage to controvert, and courage to triumph are forces that calm discretion only needs. Then harmony comes, with healing on its wings, to soothe and to satisfy.

Our beloved Brother Right Worshipful WILLIAM R. SINGLETON, Chairman of the Committee on Correspondence, presented his annual report. Our dear Brother has covered his Masonic name with a just and merited fame as a Mason, and his literary productions as Chairman of the Committee of Correspondence of the Grand Lodge of the District of Columbia are monuments of care, study, critical investigation of important Masonic questions, and presented always in the garb of good English. We wish him every blessing.

Most Worshipful JAMES A. SAMPLE was elected Grand Master; Right Worshipful WILLIAM R. SINGLETON was re-elected Grand Secretary.

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### ENGLAND—1889-90.

A QUARTERLY COMMUNICATION was held in Freemasons' Hall, at London, September, 1889.

Right Worshipful Major JOHN SENHOUSE GOLDIE TAUBMAN, Provincial Grand Master for the Isle of Man, *as* Grand Master; Very Worshipful Colonel SHADWELL H. CLERKE, Grand Secretary.

To indicate the spirit of the decision of the Grand Lodge on an appeal, we quote the whole proceeding. It may be of value as showing the strict administration of the discipline on refractory members of Lodges.

“Very Worshipful Brother THOMAS FENN, President of the Board of General Purposes, in the absence through illness of the Grand Registrar, submitted an Appeal from Brother SAMUEL ADOLPHUS ROACH, of the Hervey Lodge, No. 1788, Port of Spain, Trinidad, against a decision of the Colonial Board, upholding his exclusion by the Lodge for improper conduct, and stated that the documents in the case were voluminous and contained a large amount of matter which did not bear on the Appeal. Brother ROACH, the Appellant, was apparently a Brother who had constantly disturbed the harmony of the Lodge by irrelevant remarks, and on the occasion of the meeting when the proceedings occurred for which he was excluded, he is reported to have used very strong and insulting language towards the members, saying among other things that their conduct was like that of infuriated beasts and drunkards. This language was practically admitted by Brother ROACH at the meeting called to consider his conduct, and he stated that he felt justified in using it, and, having refused to make an apology to the Lodge, he was thereupon excluded from membership for his



unmasonic conduct. Against this exclusion Brother ROACH forwarded a complaint to the Colonial Board, who, after consultation with the Grand Registrar, resolved to dismiss the complaint and to support the action of the Lodge. Against this decision of the Colonial Board Brother ROACH has now sent an appeal to the Grand Lodge, but without bringing forward any fresh grounds of complaint. The Grand Registrar has gone carefully through the whole correspondence, and, in his unavoidable absence, he requests me to say to-night that he considers the Appeal of Brother ROACH should be dismissed and the ruling of the Colonial Board upheld. I therefore now move accordingly,—

“ ‘That the appeal be dismissed and the ruling of the Colonial Board be upheld.’

“ Very Worshipful Brother ROBERT GRAY, President of the Board of Benevolence, seconded the motion, which was put and carried.

“ The Grand Lodge was then closed in form and with solemn prayer.”

A QUARTERLY COMMUNICATION of the Grand Lodge of England was held in Freemasons' Hall, at London, December, 1889.

Right Worshipful WILLIAM WITHER BRAMSTON BEACH, M.P., Provincial Grand Master for Hants and the Isle of Wight, *as* Grand Master ; Very Worshipful Colonel SHADWELL H. CLERKE, Grand Secretary.

Brother the Right Honorable the Lord Mayor Sir HENRY AARON ISAACS nominated the PRINCE OF WALES as Grand Master for the ensuing year.

An appeal was taken from the ruling of the District Grand Master of Bavaria, who decided that the resignation of a member of a Lodge, presented in writing and appearing on the minutes of the meeting of the Lodge, could not be withdrawn by the resigning Brother. Grand Lodge set aside this ruling. Once resigned according to the rule, he was no longer a member of the Lodge.



A QUARTERLY COMMUNICATION was held in Freemasons' Hall, at London, June, 1889.

Right Worshipful WILLIAM WITHER BRAMSTON BEACH, M.P., Provincial Grand Master for Hampshire and the Isle of Wight, *as* Grand Master ; Very Worshipful Colonel SHADWELL H. CLERKE, Grand Secretary.

The Lodge La Concordia, No. 1226, at Cairo, Egypt, was erased from the roll of the Grand Lodge, so Lodge 1226 no longer exists.

Very Worshipful THOMAS FENN was elected President of the Board of General Purposes, and of the Colonial Board.

## FLORIDA—1890.

PROCEEDINGS of the Sixty-first Annual Communication of the Grand Lodge of Florida, held in Masonic Hall, at the city of Jackson, January, 1890.

Most Worshipful HENRY W. LONG, Grand Master ; Right Worshipful DE WITT C. DAWKINS, Grand Secretary.

Grand Master LONG, in his annual address, says, "Wherever, amid the fierce and angry scenes that mark the career of mankind, there was a lustre of Love, there was Masonry ; wherever, amidst the ignorance and destructiveness, there was an effort for good, there was Masonry, and the brightest thing in some of the darkest hours of human society was Masonic light."

The Grand Master, among the dispensations issued by him, reports several to elect and install a Senior Warden *vice* the Senior Warden removed from the jurisdiction. As we understand the usage and custom of Freemasonry, when a Senior Warden leaves the jurisdiction permanently, the Junior Warden becomes Senior, and the election is only for a Junior Warden.

We regret that three dispensations were to permit the public installation of Lodge officers.

We cordially agree in Grand Master LONG's decision that "a Lodge cannot be used as a medium to collect a debt, or adjust a

claim, by charges and specifications." It is high time Lodges were taught that they have no right to try a Brother for any other than a Masonic offence. A Lodge cannot transform itself, or be transformed, into a civil or criminal court. The profane courts are for the protection of social and individual rights. Lodges have no such duty.

We congratulate the Grand Master on the conservatism and correctness of his reported decisions, except those publicly to install Lodge officers.

The Grand Master reports the Proceedings which were had on the reception of Right Worshipful Grand Master CLIFFORD P. MACCALLA's edict as to Cerneauism in Pennsylvania. The papers reported as "Exhibits" to Grand Master LONG's address, the report of the Committee on Jurisprudence, and the replies of certain Lodges of Florida, in response to Grand Master LONG's edict, are highly instructive and interesting. We only refer to this subject for the purpose of noting the loyal affection of the Craft in Florida to the Grand Lodge.

The Proceedings of the Grand Lodge of Florida at this communication are highly interesting.

Our astute and exceedingly clever Brother and friend Right Worshipful DE WITT C. DAWKINS, Chairman of the Committee on Correspondence, presents his annual report. It is a gem. It is of rare merit, force, and strength, and only adds to our Brother's reputation as a master workman. He has reviewed the Proceedings of Grand Lodges with most judicious criticisms. More than this, he shows the pen of a ready writer, a quick thinker, and a Masonic student. His report is worthy of a careful reading by all Chairmen of Grand Lodge Committees on Correspondence. May we be permitted to offer him our sincere congratulations. For an author to produce such a work as this report, and yet assert, "*We cannot have a blind faith in anything that we cannot see a reason for,*" gives us a shock of astonishment. He is not as careful in this sentence as usual. If we see, then there is no need of Faith, for "Faith is the evidence of things *not seen*;" so, at least, St. Paul tells us, and he is the greatest of human teachers. We hope our dear Brother will



cultivate faith ; it is of great virtue when our sight is unable to discern a truth.

If space permitted,—the inclination and desire are present,—we should like to notice many of the questions our Brother touches upon in this report, especially some thoughts under the caption “ Conclusion.”

Most Worshipful HENRY W. LONG was re-elected Grand Master ; Right Worshipful DE WITT C. DAWKINS was re-elected Grand Secretary.

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## GEORGIA—1889.

PROCEEDINGS of the One Hundred and Third Annual Communication of the Grand Lodge of Georgia, held in Masonic Temple, at the city of Macon, October, 1889.

Most Worshipful JOHN S. DAVIDSON, Grand Master ; Right Worshipful A. M. WOLIHIN, Grand Secretary.

The introductory paragraphs of the address of the Grand Master are beautiful in style and impressive in spirit. They prove the sincerity of the mind's devotion to the wonderful teachings of true Freemasonry. It is gratifying to know that a Grand Lodge of our beloved Fraternity is presided over by such a reflective, earnest, thoughtful master workman.

The reported decisions of Grand Master DAVIDSON are sound Masonic law, with the exception of No. 13. With this decision we cannot agree. If a member of a Lodge has violated any profane law, he is only triable by the methods and tribunals of profane society organized for its protection and the administration of its laws. What on earth a Lodge of Freemasons has to do with such action of one of its members is past finding out. Masonic Lodges are precluded by the very principles of Freemasonry from any cognizance of any acts of its members but their violation of Masonic law. This needs no argument to maintain.

We have hesitated long before deciding not to reprint the most exhaustive and learned report of Right Worshipful ABRAM



LOVE, Chairman of the Committee on Jurisprudence, as to the relations of what is called Cerneauism to Freemasonry. While we cordially unite with the general course of reasoning which marks this report, we feel that it stops short of a close analytical and logical discussion of the question, if any body, of any so-called *Rite*, deriving its constitution, organization, or vitality from any other source than a sovereign Grand Lodge of Free and Accepted, or Ancient York Masons, can be directly or indirectly recognized as a lawfully existing Masonic body. We think this is the ultimate question for decision.

That the philosophy of legitimate authority rests on the principle of direct inheritance from the only lawfully-endowed creative power is the crucial test which must be applied to all *Rites*. Unless the inheritance of authoritative existence of any Rite is from such parentage it is not to be regarded as Masonic. If it pretends, or claims, to exercise any Masonic function, it is clandestine, under strict construction of the Landmarks and traditions of Freemasonry.

The Grand Lodge of Georgia has a claim to the respect of the Craft in the different Grand Lodges of the States of the United States. It is a strong, conservative, earnest body of Freemasons. It has been presided over by able, cultured Grand Masters. The members of its prominent standing committees are of acknowledged Masonic learning. Therefore we feel our Brethren of the reportorial corps will rejoice in the utterances that come from its authorized teachers, though they may not all agree with the views expressed on certain questions. The report of Right Worshipful W. S. RAMSEY, Chairman of the Committee on Correspondence, so obviously comes within the sentiment here expressed that it needs no other commendation.

Most Worshipful JOHN S. DAVIDSON was again elected Grand Master; Right Worshipful A. M. WOLIHIN was re-elected Grand Secretary.

# IDAHO—1890.

PROCEEDINGS of a Special Communication of the Grand Lodge, held in the Masonic Hall of Essene Lodge, at Caldwell, June, 1890.

Most Worshipful GEORGE L. SHOUP, Grand Master; Right Worshipful JAMES H. WICKERSHAM, Grand Secretary.

The Communication was held to lay the corner-stone of the Masonic Temple at Caldwell.

The ceremonies were elaborate. They must have been impressive, from the report. Past Grand Master JONAS W. BROWN delivered the oration. It was a cultured and able address.

PROCEEDINGS of the Twenty-third Annual Communication of the Grand Lodge, held in the Masonic Hall, at the city of Boise, September, 1890.

Most Worshipful GEORGE LAIRD SHOUP, Grand Master; Right Worshipful JAMES H. WICKERSHAM, Grand Secretary.

The Grand Master's address opens with the most admirable sentiments. He repeats several truths known to Freemasonry. The subjects of Constituent Lodges, Dedication of Masonic Halls, Dispensations, Jurisdiction of Constituent Lodges, and Consolidation of Lodges occupy most of his carefully-prepared address.

Some of the decisions which Grand Master SHOUP reports are confined to construction of local law. The others are in full accord with Masonic jurisprudence as understood everywhere.

We have read the Proceedings of the several sessions of the Grand Lodge, and feel a very deep interest in the condition of the Craft in that jurisdiction. We have been impressed with the earnest zeal of the Brethren. We take the liberty to remark that in these young jurisdictions great care should be exercised to keep the jurisprudence and Landmarks of Freemasonry free from the natural innovations which arise from want of knowledge which experience teaches.

Our Right Worshipful Brother CHARLES C. STEVENSON, Chairman of the Committee on Correspondence, presented his



report. We regret that the "overdose" of politics which our Brother has taken seems to have spoiled him. His report is short. His review of Grand Lodge Proceedings is well done. We may be permitted to suggest that the reproduction of the opinions of Committees on Correspondence on Masonic law, and the treatment of questions of importance to the Craft generally, as identified with the best interpretation of Masonic jurisprudence, to be found in these papers, would be of value to our Brother. He would thus be enabled to teach to the Brethren of Idaho the true meaning and great importance of the study of these subjects. We regret the Proceedings from Pennsylvania were not received.

Most Worshipful GEORGE AINSLIE was elected Grand Master; Right Worshipful JAMES H. WICKERSHAM was re-elected Grand Secretary.

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## ILLINOIS—1890.

PROCEEDINGS of the Fifty-first Grand Annual Communication of the Grand Lodge, held in Central Music Hall, at Chicago, October, 1890.

Most Worshipful JOHN M. PEARSON, Grand Master; Right Worshipful LOYAL L. MUNN, Grand Secretary.

We must remark that the printed pamphlet copy of the Proceedings of the Grand Lodge of Free and Accepted Masons of Illinois is the best specimen of the typographical art we have received. It is a very beautiful pamphlet.

Grand Master PEARSON'S address is an admirable paper. There is strong common sense manifested in his opinions. He writes carefully. His report of his official action is full and the details interesting. He hopes the day will soon come when every Lodge will own a home of its own for its own exclusive use. He notices the deaths of master workmen in his own and other jurisdictions who have served the Craft with zeal and ability.



Six Lodges have been constituted. Masonic halls have been dedicated, corner-stones laid in various parts of the jurisdiction, mostly by proxy.

Schools of instruction were held at Duquoin for three days in January ; at Rockford, three days in January ; at Urbana, three days in February ; at Elgin, three days in February ; at Springfield, three days in February. Strong expressions of satisfaction are made by Grand Master PEARSON in regard to the effect of this mode of teaching the Craft.

As to the "work" and "Ritual," the Grand Master is emphatic, for he says,—

"A ritual is a work of art, and like all works of art is valuable not merely for what it represents, but mainly for what it suggests to the mind. This is true, whether the work be a poem, a painting, a piece of music, or statuary. The material representation may be good, and the technique beyond criticism, but if no thought or feeling is suggested, but little value attaches, and we soon tire of them ; but a little picture of two poor peasants in a rough field, pausing in their work, with bowed heads, at the call of the bell in the little church beyond, tells the whole story of a life of toil, hardship, and devotion. Men do not tire of such pictures and the grand lessons taught by them.

"So of our ritual. It suggests to our minds great thoughts, in simple, homely words. To the humblest mind there is a lesson that it can understand, and to the noblest of men grander truths, yet to be learned, are clearly taught. Do not change it by a word. No matter if some of our phrases are quaint, and perhaps passing out of current use, hold to them, fix them in the memory. Let our Entered Apprentices and Craftsmen hear them again and again, until they find them fixed indelibly in the mind, and so ever after to influence their daily life and conduct. Allow no novelties to intrude themselves in any part of the ritual. They may seem at first harmless and even attractive, but in the end they tend to lessen the force of the more important truths we wish to teach. To this end I am ready to approve any plan that will promote among the officers of our Lodges a

laudable emulation to acquire perfection in the work, and so transmit it to their successors. I deprecate the custom of inviting visiting Brethren from other jurisdictions to assist in rendering the work. Their work, in its essentials, is the same as ours, but not identical, and by all means let our initiates hear and see, for the first time in their lives, the pure Standard Work of Illinois."

There is truth in these appropriate suggestions which every Freemason ought to reflect on with serious attention. Again, the Grand Master gives wise admonitions which are of general import in all jurisdictions.

"I wish to add a word of caution to our Lodges on this matter of jurisdiction. It applies especially to Lodges in our smaller towns, whose membership embraces Brethren living sometimes eight or ten miles away. The investigating committee and the Brethren who recommended the petitioner should *know* that the petitioner is within their jurisdiction. Had this been done, but one case would this year have been brought before me. Our law is as explicit as words can make it, and the whole question turns upon the fact of the shortest distance in a 'straight line.'"

The report made in reply to the question of the Grand Master, how much the Lodges had contributed during the Masonic year for charity, shows that twenty-two thousand one hundred and forty-six dollars and ninety-eight cents was the amount of voluntary gifts of these Lodges.

The Committee on Jurisprudence made but one report, which is not of general interest. It may be said, however, that two petitions for initiation were presented to a Lodge. Two reports were made. The Worshipful Master, in calling the ballot, took the second petition received. It was claimed that the vote ought to have been on the first petition. We regard this as unworthy of notice by anybody.

From our experience, we rejoice at the form of the reports from the Committee on Appeals used by the Committee of Illinois.



Here is an example :

— — —	}	No. 3.
<i>vs.</i>		
Illinois City Lodge, No. 670.		

Action of Lodge set aside, appeal dismissed, and accused re-instated. All of which is fraternally submitted.

[Signed by the Committee.]

This is a delightful way of making reports.

The most remarkable report we have yet read from any Committee on Correspondence comes from our dear Brother Right Worshipful JOSEPH ROBBINS, Chairman of the Committee. It is remarkable. For clear and cultured style, thoughtfully-expressed views, philosophic reflections, a thorough consideration of questions discussed, a high standard of impartial and just criticism, Brother ROBBINS is in the first rank of reviewers. He has won this distinction. We take great satisfaction in tendering to our Brother a tribute, "though poor the offering be," to his deserved distinction.

This report fills two hundred and fifty pages! To follow the review of each Grand Lodge and notice so much as is found worthy of special mention would consume more time than we can just now spare. But we can convey to our Brethren an appreciation of the value of all by quoting the prefatory paragraphs. Our Brother follows our salutatory method. He begins his report with the expression of his views on an important subject. We quote the following, for it is well worth a careful reading :

"In all departments of human thought questions that are considered generally well settled are every once in a while agitated anew. Every once in a while some new prophet starts up with a pocket theory of philosophy or sociology that is speedily to cure all human ills and inequalities and inaugurate the millenium in ninety days, or thereabouts. The world, and particularly the pseudo-scientific world, goes all agog over it, until some one or more of the steady plodders for human good who do not forget



that the accumulated knowledge of the world, representing the stratified experience of countless generations of men, is the best corrective of visionary notions, pauses from his daily work long enough to point out the kinship or the identity of the new theory with others which at varying but inevitably-recurring periods have been resurrected by half-learned enthusiasts who were certain that *now* they had discovered the principle by which it was ordained from the foundation of the world that humanity should lift itself by its boot-straps. It is well to remember this when some one says, as a matter of reproach, that the reports on Masonic correspondence thresh out the same old straw year after year. It is the same old straw to a great extent, but every year it is in part new faces that watch the flying flails, and 'prentice hands that gather the wheat from the threshing-floor.

“The effect which discussion, and the inevitable thinking which comes with it, has upon questions under consideration is well illustrated by one of the newer subjects which for a number of years has received increasing attention,—the subject of ‘Masonic Homes,’ asylums for the widows and orphans of Masons, and the aged and decayed members of the Fraternity. A few years ago, stimulated by the example of Kentucky, almost every jurisdiction was discussing the ways and means for establishing a ‘Home,’ the desirability of possessing one being taken for granted. A few—and it was chiefly those whose duties as reviewers had made them familiar with the history of Masonic colleges, once the craze in this country—raised the warning voice and pointed out the dangers attendant on the attempt to manage large and expensive establishments by a body like the Grand Lodge, and called attention to the departure from the underlying principle of Masonic charity when any system of taxation was resorted to which did not take into account the relative ability of individual Brethren to contribute, and their right, under their primary engagements, to be themselves the judges, each for himself, of that ability. Fewer still pointed out specifically the dangers inseparable from lodging extensive ‘patronage’ in the Grand Lodge, making that body the field of operations of those seeking the salaried positions of such an institution.

“The experience of the Craft of Kentucky with their institution, with its history of pressing financial necessities, the attempt to relieve these by assessments on a *per capita* basis, the resistance of Lodges on constitutional grounds, the arrest of charters and their final restoration, the Craft ‘shaken to its foundations’ and ‘well-nigh stranded forever,’—all these were a part of the dreary story before the final basis was found on the principle of voluntary support; this experience illustrated all the dangers to which we have referred as having been foreseen, except, possibly, the last, the dangers incident to the creation of patronage. In going over the work of the year we find, however, that reflection on this subject has gone beyond this experience, though doubtless stimulated by it, and that there is an increasing disposition to discuss not only the financial economics involved, but to question whether, so far as the moral effect upon the recipient of the bounty is concerned, the establishment of eleemosynary institutions is the most desirable, the most helpful, or the most acceptable form of Masonic beneficence. Some Grand Masters speak of the disinclination to live in ‘poor-houses,’ common to Masons and their kindred as to other people, and a greater number point out the greater adaptability of a grand charity fund to the necessities of even the permanently disabled and decayed. The trend of opinion seems unmistakably towards the conclusion that only in the larger jurisdictions—if either their benefits or their maintenance is to be bounded by jurisdictional lines—can such institutions be considered an economical method of Masonic benevolence. It is said with great force that while a charity fund does not appeal to the imagination and the senses like a magnificent pile of brick and stone, with beautiful surroundings, neither does the expense of administration, management, supplies, insurance, repairs, and the like, take heavy toll of the givers’ bounty on its way to the recipient. This consideration is not, however, entitled to the same weight when applied to homes devoted exclusively to the care of orphans,—like the Illinois Masonic Orphans’ Home,—because no question of mere financial economy should stand in the way of doing the best thing for the children. With adults a system



which aids them in their own homes, or in homes found for them, is not only possible, but has the advantage over the asylum system that it can be managed without publicity ; but with children of a tender and plastic age that sort of nurture and supervision which comes nearest to parental care must be had at any cost and is cheap at any necessary price. It is not easy to be sure of securing this with any considerable number of orphan children scattered in separate abodes without a large waste of time and energy in supervision, over and above what must be expended in supervising a home where a large number are gathered under one roof, involving an amount of personal service that it is hard to get in this busy age and country without compensation.

“ Abundant evidence will be found in the following pages that questions growing out of the war in the Empire of High-Riteism has largely occupied the attention of Grand Lodges during the year. Various specious pleas have been advanced by the advocates of intervention in this, to us, foreign war, as excuses for embroiling Grand Lodges in the wretched business. None of them save that put forward by the Grand Master of Pennsylvania are worthy of the slightest consideration, except as they entail the necessity of exposing their sophistical character and of warning the Craftsmen against the conspiracy to which they point,—a conspiracy to secure by hook or crook from Grand Lodges the stultifying and suicidal recognition of the supreme council as a co-ordinate power in Masonry.

“ When the Grand Master of Pennsylvania stated that he had lawful Masonic information that the organization known as the Cerneau Rite not only claimed but had exercised the power, or authority, or right to confer the three degrees of Ancient Freemasonry, we recognized in that charge abundant reason why, if its truth were established, every Grand Lodge should make common cause against the invader. To verify the charge if it were true, and to give the accused body the opportunity for denial or explanation to which it was entitled if it were erroneous, we addressed an inquiry to the head of the incriminated supreme council, and received in reply a denial of the charge that was



both specific and sweeping. The present Grand Master of Pennsylvania has reiterated the charge made by his predecessor, but has not only refrained, himself, from specifying times, places, bodies, or persons concerned in the alleged acts or declarations upon which his charge was predicated, but refused upon a petition to set on foot himself, or to permit his Grand Lodge to enter upon, an inquiry that should verify or disprove the correctness of his conclusions. Neither the withholdings of Pennsylvania, therefore, nor the outgivings of any other jurisdiction, enable us to present any additional evidence to show that either of the warring factions has any advantage over its rival in the degree of respect it manifests for the exclusive authority of the Grand Lodge to administer the rites of Ancient Freemasonry. As a matter of fact, we presume that both, or rather all of the contending factions—for there are several Original Jacobses claiming the imperial throne—are guilty of the same degree of disloyalty in this respect, one no more nor less than the other, the disloyalty involved in teaching their members that the rite which they administer does somehow breed power, authority, or rights within the domain occupied by the Grand Lodge. That this is felt to be disloyalty is sufficiently apparent from the alacrity with which each of the contending factions trots to the front to proclaim its own innocence and the guilt of its rivals, in this particular. It is now asserted, in behalf of what Massachusetts and Iowa declare to be ‘legitimate’ Scottish Rite Masonry, that it never has claimed any authority in the three degrees of Entered Apprentice, Fellow Craft, and Master Mason. Now, whatever may be true as to the action of the two supreme councils in this country, which they vouch for as regular and legitimate, with reference to any formal assertion of a right to administer the three degrees of Masonry or to exercise any power or authority over them, it is also true that either ritualistically or traditionally the idea has been inculcated that these degrees are a part of the rite, until it has passed into the common, matter-of-course speech of the imperial domain, qualified sometimes by the explanation that the right to confer them has been waived in this country. Just now, in the eagerness of the crowned heads and those near them to

show that they are more solicitous for the recognition of the exclusive jurisdiction of Grand Lodges over the domain of Symbolic Masonry than the Grand Lodges themselves, very little is heard from them about the waiving business, because it is manifest that in the pretence, even, of waiving a right lies the implied claim of its possession. What little they do say about it is generally in the way of shouldering it aside with as little comment as possible, as a thing of the past. But it takes time for this circumspection to filter down through to the rank and file, and secure the expurgation of the language of three generations. We have before us the 'Balustre' of a convention and reunion of the Scottish Rite bodies located in the 'Valley of Quincy,' held May 8, 9, 10, 11, 1889, in which, for the information of candidates, it is stated that 'though they [the Scottish Rite degrees] commence with the Entered Apprentice, Fellow Craft, and Master Masons, yet in the United States the supreme council has waived all authority over the first three degrees, making the necessary qualification for the Ineffable that of Master Mason.'

"It is beyond dispute that there cannot be a waiver unless there is a right to be the subject of that waiver, and if the supreme councils do not and have not claimed any authority over the three degrees of Masonry, how does it happen that statements like the above are found in the ordinary business notices of the bodies under their jurisdiction, and that their appearance there excites no comment?

"The supreme council at Charleston, S. C., formed in 1801, the mother supreme council of the world, was established in territory fully occupied by the Grand Lodge exercising full and complete control over Ancient Craft Masonry. It took that body seventy-six years to find out and publish to the world that it probably did not also possess the inalienable right to control the same Masonry. It is to be feared that many of its members who have not the intelligence and the wide knowledge of Masonry possessed by its executive head, Brother ALBERT PIKE, who made the discovery, have not yet learned this, and the evidence furnished by the 'balustre' above quoted from leads us to fear that there are many members of the Northern Supreme



Council who have not found it out, although Brother JOSIAH H. DRUMMOND, the then head of the latter body, made an absolute disclaimer of the right in 1872, or 1873, in a communication to Grand Master CREGIER, of Illinois.

“We fear this because there are so many members of both these supreme councils actually engaged in endeavoring to secure Grand Lodge recognition for governing bodies created by so-called Lodges of Scottish Rite parentage. If these present supreme councils confessedly never possessed or claimed to possess any authority in the three degrees of Entered Apprentice, Fellow Craft, and Master Mason, how does it come about that other supreme councils, sprung from their loins and governed by the same organic law, can create Lodges of Free and Accepted Masons that can in turn organize Grand Lodges recognizable by Grand Lodges organized upon and still loyal to the original plan of Masonry?

“When all the warring factions of Scottish Ritters in this country now vying with each other in their professions of loyalty to the Grand Lodge system shall discontinue their relations of amity with supreme councils elsewhere who are guilty of what they impute to their rivals here as a Masonic crime, and when they shall abandon the propaganda that seeks to secure Grand Lodge recognition for the fruits of this crime, they will have taken two very obvious and important steps towards removing the feeling that their simulacrum of an empire is a menace to the Commonwealth of Freemasonry.

“We cordially reciprocate the kind words and wishes of our Brother reviewers.”

In noticing Pennsylvania, our Brother mentions the reception by Grand Master MACCALLA of the Illinois contribution of five hundred dollars to the Johnstown sufferers, remarking that five thousand dollars were ordered to be sent if needed. That is faith by works emblazoned on the gratitude of the sufferers.

We do not comprehend our Brother's criticism on our remarks on “Physical Disqualifications.” We have in this report given more fully our opinions.



Notwithstanding the address of the Recording Grand Secretary of Massachusetts' attack on our Grand Master MACCALLA, and his offensive innuendoes, and his impotent effort to make one PRICE the original Boston "Father" and "Founder" of Masonry on this continent (we rejoice he does not claim it prior to Columbus), Philadelphia is the mother city of Masonry in the United States. We of course repeat all we said about dogmatizing, though we can't be put on the stocks for that. We do not expect to be by our Brother yet.

Our Brother complains that we are too affectionate! Well, the fraternal *spirit* sometimes overflows the limit of the *letter*. We will not offer our "farewell salutations" to our dear Brother till he lets us out of the stocks he is preparing for us. What with Brother DRUMMOND's, of Maine, "flail," and Brother VINCIL's, of Missouri, "flail," and Brother ROBBINS's "stocks," we are not dismayed.

Most Worshipful JOHN M. PEARSON was re-elected Grand Master; Right Worshipful LOYAL L. MUNN was re-elected Grand Secretary.

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## INDIANA—1890.

PROCEEDINGS of the Sixty-ninth Annual Meeting of the Grand Lodge, held in Grand Masonic Hall, at the city of Indianapolis, May, 1890.

Most Worshipful THOMAS B. LONG, Grand Master; Right Worshipful WILLIAM H. SMYTHE, Grand Secretary.

The first subject touched upon in the address of Grand Master LONG was under the caption of "Brotherly Love and Relief." He fully reports his prompt, energetic, and fraternal action on the 1st of June, 1889, when he first heard of the great disaster at Johnstown. He at once telegraphed to our Grand Master, Right Worshipful CLIFFORD P. MACCALLA, to draw for two hundred dollars. He notified all the subordinate Lodges at once to make collections and remit to Right Worshipful WIL-

LIAM H. SMYTHE, Grand Secretary of the Grand Lodge of Indiana, when two thousand five hundred dollars were sent to Right Worshipful Brother Grand Secretary SMYTHE. A noble, generous, Masonic spirit pervaded Grand Master LONG's jurisdiction. All honor to the Brethren.

Other instances of Brotherly Love and Benevolence of the Craft of Indiana shows that "the spirit maketh alive" in great and good deeds.

The larger portion of the address of Grand Master LONG refers especially to the affairs of the Grand Lodge. It is practical and exhaustive on the matters treated of, but not important to other jurisdictions.

We beg leave, in the most fraternal spirit, after reading the reports of the Committee on Appeals, to remind the Brethren of the remarks of the Grand Master of Iowa,—viz., "That a Lodge is not a court of justice organized to aid in the collection of a debt due from one member to another, or for the purpose of examining into and adjusting disputed accounts and business transactions between different members thereof."

We consider this opinion wise, truly Masonic, and deserving to be made the guide for all committees of Grand or subordinate Lodges.

We go further. In our view a Lodge has no more right or authority to try a member for any offence not solely and strictly a violation of Masonic law than it has to attempt to make itself ridiculous by assuming the powers and authority of a profane court of justice. Masonic law defines Masonic offences. Masonic Lodges are tribunals to try such violations of Masonic law. There all the power and authority, judicial or *quasi* judicial, of a Masonic Lodge begins and ends.

Grand Master LONG thus writes: "I think I may safely say that during my year of office I decided several hundred questions of Masonic law."

The minutes of the sessions of the Grand Lodge, which we have read with attention, contain cumulative evidence of the need of such judicial functions in active exercise.

Right Worshipful CHRISTIAN FETTA, Chairman of the Com-



mittee on Grievances and Appeals, thus rejoices in his "retrospective" report: "We now enter upon a new period with only five cases, a less number of cases than at any session held in the past forty years."

The Grand Lodge of Indiana is to be congratulated, and the Committee on Grievances and Appeals also, though we think this committee has work sent to it utterly unworthy of serious attention.

Right Worshipful SIMEON S. JOHNSON, Chairman of the Committee on Correspondence, reports recognition of the Grand Lodges of North Dakota, New South Wales, and Victoria. The annual report from this Committee is keen, compact, concise, well written, and in harmony with the trend of such papers.

Most Worshipful JACOB I. TODD was elected Grand Master; Right Worshipful WILLIAM H. SMYTHE was re-elected Grand Secretary.

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## IOWA—1890.

PROCEEDINGS of the Forty-seventh Annual Communication of the Grand Lodge, held in the Opera-House, at Ottumwa, June, 1890.

Most Worshipful JAMES DE KALB GAMBLE, Grand Master; Right Worshipful THEODORE SUTTON PARVIN, Grand Secretary.

Grand Master GAMBLE'S address is very able, dignified, and extraordinarily interesting. For the timely warning of impending danger it ought to be carefully considered by the Craft in all Grand Lodge jurisdictions.

His treatment of "Cerneauism" is worthy of the ability of the Grand Master. His cool courage in dealing with the details of the outrages which this *ism* has originated in Iowa is most admirable.

We cannot refrain from quoting a part of this address, as follows:



“CERNEAU MASONRY.

“By action of the Grand Lodge at the last Communication thereof, in the adoption of certain resolutions reported by a duly appointed committee, it was determined that Cerneau Masonry was not congenial with the peace and growth of York Rite Masonry within this jurisdiction, and the *Cerneau* body of the ‘Ancient and Accepted Scottish Rite for the United States of America, their Territories and Dependencies,’ and its Consistories and subordinate bodies, were forbidden to occupy or do work in our territory; and all Master Masons were enjoined from conferring, communicating, or taking any of the degrees of said body, and all who had prior thereto taken or received such degrees were given until our present Communication in which to withdraw from or sever their connection with such Cerneau bodies, and it was made the duty of the Grand Master to enforce, by proper edict, such resolutions.

“In compliance with the duty thus imposed by the fifth of said resolutions, I, on the 20th day of June last, issued Edict No. 1, in which the action of the Grand Lodge on the subject was set out in substance, and the executive officer of the subordinate Lodges was strictly required to enforce the requirements of the Grand Lodge in the premises.

“On the same day I also issued Edict No. 2, in which the resolutions adopted as aforesaid were set out *in extenso*, and by it all Masters were required to cause the same to be audibly read in open Lodge at the first meeting after its receipt, and to post the same up in a conspicuous place in the anteroom of the Lodge, and to keep the same so posted until otherwise directed, that the members might have due notice thereof.

“There was also prepared by my direction a pamphlet containing extracts from the address of Past Grand Master BLACKMAR, the report of the committee on such address, and the complete action of the Grand Lodge on the Cerneau question, including the appointment of the committee of five, their report, and the final vote thereon.

“Copies of each of the above-mentioned documents, with a

return-card receipt, were placed in an envelope, postage paid, and addressed and sent to each of the Masters of the Lodges in this jurisdiction, and receipts therefor, duly signed, were returned to the office of the Grand Secretary as directed.

“Desiring, if possible, to place myself in personal communication with each Master Mason within our jurisdiction who had taken the Cerneau degrees, I, on the 6th day of July last, issued Edict No. 3, and mailed the same with blank returns to each of the T.: P.: Grand Masters and Grand Secretaries of the several so-called Lodges of Perfection within our territorial limits.

“In response to this edict I received a list of the members belonging to such Lodges that reside in this State at Burlington and Storm Lake, but from no others.

“This much, and no more, had all been accomplished prior to July 27 last.

“On the last-mentioned date suit was commenced in the District Court of the State in and for Linn County, by filing a verified petition on the part of ‘The Grand Consistory of Iowa of the Supreme Council of the Ancient and Accepted Scottish Rite for the United States of America, their Territories and Dependencies, C. E. BARNES, J. G. GRAVES, and HENRY BENNETT, *against* The Grand Lodge of Iowa of Ancient, Free, and Accepted Masons, JAMES D. GAMBLE, and T. S. PARVIN,’ in which, among other things, it was alleged, substantially, that the action taken by the Grand Lodge on the Cerneau question was ‘wrongful, illegal, arbitrary, and oppressive.’ ‘That the said JAMES D. GAMBLE, as Grand Master, and the said T. S. PARVIN, as Grand Secretary, of the said Grand Lodge of Iowa, combining and confederating together with the said Grand Lodge of Iowa, are wrongfully, illegally, and oppressively, by reason of circulars, letters, and pretended edicts issued under the pretended authority of the said Grand Lodge of Iowa, engaged in threatening, coercing, and seeking to compel the individual plaintiffs herein, and other members of the plaintiff, the Grand Consistory of the State of Iowa and its subordinate bodies, into yielding obedience to the illegal, arbitrary, and oppressive and



proscriptive action of the said Grand Lodge of Iowa,' and praying that a temporary writ of injunction issue against each of the defendants, restraining them from in any manner or form taking any action seeking in any degree to enforce the action of the Grand Lodge, and from issuing any edicts, or saying anything about said Grand Consistory, or any of its members, or any person desiring to become a member thereof.

"Strange as it may seem, a temporary writ of injunction was, on the said 27th day of July, issued as prayed, and on the 29th day of that month I was served with such writ, and which in express terms enjoined me from writing any letters or from issuing any circulars, edicts, communications, publications, *or making any oral declarations* looking to the enforcement of the action of the Grand Lodge so far as it attempts to affect plaintiff, its subordinate bodies, or its or their members, or any person desiring to become a member.

"Just what the learned judge who made the order for this injunction meant by the expression, '*or making any oral declarations*,' I confess I have never been able to understand. In this age of freedom and enlightened civilization there are many things that a court or judge may do. There are some things, however, they can—not do, and one of the things they cannot do under the liberal provisions of our State constitution is to restrain or abridge the liberty of speech.

"Soon after being served with said writ I called a conference of the present Grand Officers and others interested in the welfare of the Craft to meet at the Masonic Library building on the 6th day of August for the purpose of discussing the situation and to determine what should be done. The conference was had at the time and place appointed, and after fully canvassing the situation it was unanimously decided that there was but one thing to do, and that was to employ counsel and defend the suit. Accordingly, and with the concurrence of the Grand Secretary, I employed Brothers BALL, DEWEY, and VARNUM as such counsel for and on behalf of the Grand Lodge and her officers, and gave them instructions to force the matter to a hearing as soon as practicable.



“ A lengthy answer, setting out fully the action taken by the Grand Lodge, together with a motion to dissolve the injunction, was prepared, served on counsel for plaintiff, and duly filed in the proper court.

“ The hearing of the motion was fixed for September 3 last, at Tipton, as the judge who allowed the injunction was engaged in holding court at another place. . . .”

After delays on the part of the complainants and other avoidance of a hearing, and new suits instituted on interlocutory decision, the court made a decision in favor of the Grand Lodge. Now the case has gone up to the Supreme Court of the State.

We wish our space would permit a reprint of all of Grand Master GAMBLE's address on this subject. We hope some lawyer, a member of the Grand Lodge of Iowa, will edit this case and publish the whole of the legal proceedings prefaced by the action of Grand Lodge. It will be a very valuable document for all Grand Lodge libraries.

The Grand Master has taken action to cause all subordinate Lodges which are incorporated by profane laws to dissolve such corporations. This is very wise. It is this “divided duty” between the Masonic and the profane law which is working discord in the Craft.

The Grand Master refers to the invitations received from the Grand Lodges of Connecticut and Illinois to their respective centennial and semi-centennial celebrations.

He notices the action of the Craft in Iowa for the relief of the “Johnstown sufferers,” being five hundred and twenty-two dollars and ninety cents. A most generous outgiving of Masonic love and sympathy.

We must quote another opinion of Grand Master GAMBLE. It is worthy of the wisdom of the best Masonic mind. “That a Lodge is not a court of justice organized to aid in the collection of a debt due from one member to another, or for the purpose of examining into and adjusting disputed accounts and business transactions between different members thereof.”

It is this sort of “work” that now disgraces the Proceedings

of many Masonic Lodges, and it ought to be put an end to by the most emphatic and determined condemnation.

We regret to conclude our review of this most admirable address, and can only be reconciled by the confession that Grand Master GAMBLE has rendered great service to the Fraternity not only in Iowa, but also in all the States of the United States.

Our beloved Brother PARVIN is sublime in his most masterly efforts to make his volume of Proceedings of his Grand Lodge superb. There is a profusion and a plethora of extensive printed matter in the pages of this volume. It is over five hundred pages in extent. His report on Correspondence is two hundred and forty pages! Well, it is now near midnight as we write this line,—near midnight. We feel that the Masonic division of the twenty-four hours has been sadly disregarded. Eight hours for sleep,—where are they to come from? Our Grand Master MACCALLA will not give us a “Dispensation” to add ten hours to the eight allotted to a night’s rest. *Good-morning*, Brother PARVIN!

Most Worshipful JAMES DE KALB GAMBLE was re-elected Grand Master; Right Worshipful THEODORE SUTTON PARVIN was re-elected Grand Secretary.

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### IRELAND—1890.

WE HAVE RECEIVED from Ireland a list of the officers of that Grand Lodge.

His Grace the DUKE OF ABERCORN, Grand Master; the EARL OF BANDON (H. M. L.), Cork, Grand Secretary.

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### KANSAS—1890.

PROCEEDINGS of the Thirty-fourth Annual Communication of the Grand Lodge of Kansas, held in the Masonic Temple, at Salina, February, 1890.

Most Worshipful GEORGE C. KENYON, Grand Master; Right Worshipful JOHN H. BROWN, Grand Secretary.



Grand Master KENYON delivered his address. It opens with congratulations on the condition of the Craft, on the fraternal relations between the Grand Lodges of the States of the United States, and most appropriate notice of the death of the workmen in the Fraternity who have laid down their "working-tools" in the Grand Lodge here for the reward which awaits the "pure in heart."

He notices the sufferings of the people of Johnstown, and that the Grand Lodge transmitted three hundred dollars for their relief.

The notice that Grand Master KENYON makes of the laying of the corner-stone of the First Presbyterian Church at Lincoln shows a sorrowful condition of what may be, though erroneously, called a religious spirit. It is not the Christian spirit, but it may be an ungrown shoot from a little knowledge of that higher sense of divine teaching which suffereth all things.

The Grand Master's decisions as reported are in full accord with Masonic law.

We observe that the Grand Master reports that in cases where the actions of Lodges are charged as irregular or unlawful, he appoints a Brother qualified and competent to investigate the irregularities or unlawful acts, and in that report he administers the proper discipline.

We regard this method as probably the very best that could be adopted. The Grand Master is thus advised of the proper action to take by responsible and impartial officers.

Right Worshipful JOHN H. BROWN, Chairman of the Committee on Correspondence, made a special report recognizing the Grand Lodge of North Dakota and the united Grand Lodge of Victoria.

It seems that the Grand Lodge of Kansas has a committee on "Lodge Returns." The committee reports the irregularities in the Lodges. It is to us a novel proceeding, but we rather incline to favor it.

A like committee reports on "Lodges under Dispensation." There is great value to the Craft in Kansas attached to these



reports. We are impressed with the benefits that must result from the information and instruction these reports contain.

Our esteemed Brother Right Worshipful JOHN H. BROWN, Chairman of the Committee on Correspondence, presented his annual report. It is a very able, comprehensive, and admirably-written paper.

We regret to have made a mistake as to the authorship of the question between the Grand Lodge of Connecticut and a Lodge known as Hiram Lodge, No. 1, under its jurisdiction. Either Brother BROWN or Brother BASSETT was competent to write the paper, and our error consisted in attributing it to "the other."

Most Worshipful JOHN C. POSTLETHWAITE was elected Grand Master; Right Worshipful JOHN H. BROWN was re-elected Grand Secretary.

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## KENTUCKY—1889.

PROCEEDINGS of the Ninetieth Annual Communication of the Grand Lodge of Kentucky, held in Masonic Temple, at Louisville, October, 1889.

Most Worshipful JAMES D. BLACK, Grand Master; Right Worshipful HENRY B. GRANT, Grand Secretary.

The opening paragraphs of the address of Grand Master BLACK are eloquent, forcible, and impressive. He refers also to the deceased members of the Craft, and the history of the Grand Lodge for ninety years. The views expressed by the Grand Master as to "inactive and dormant" Lodges are wise.

The Grand Master reports the dispensations issued. We regret to find one for a Lodge to install its officers "*in public*."

Permission to lay corner-stones was granted in three instances,—one for a high-school, one for a Presbyterian church, and one for a Masonic Temple for Lodge No. 638.

The Grand Master reports thirty-seven "Decisions." We do not agree in No. 9. We cordially accept Decision No. 15. We

do not understand Decision No. 17. The Grand Master fully sets out the true Masonic law in Decision No. 29.

On the subject of the Johnstown sufferers the Grand Master nobly asserts the Masonic spirit of true charity.

There is a prompt remedy for the misconduct of a "Master of a Lodge." While a Master, the Grand Lodge can try and, if need be, expel him from Freemasonry.

The "Ritual" of the Craft is of high moment. On it depends the solemnity of all the proceedings of the Fraternity. It ought to be carefully exemplified and taught, and its relations to Freemasonry thoroughly understood by those who judge the "work." The "work" without the "Ritual" is only the bones; neither Masonic life, Masonic spirit, nor Masonic "light" is manifest.

On the subject of the "Cerneau Rite" we quote the following most admirable opinion of Grand Master BLACK:

"Intimately connected with the same subject, and following the foregoing decision, I announced this answer to the questions stated:

"1. Can the Grand Lodge legally decide questions pertaining to the legitimacy, or otherwise, of contending independent rites?

"2. Can the term Craft, as used in Article I., Section 1, of the Constitution, be construed so as to apply to other than those who may have taken the Blue Lodge degrees?

"*Answer.*—1. Masonry, fundamentally considered, consists of three degrees,—Entered Apprentice, Fellow Craft, and Master Mason. These are so closely connected and interwoven, and present such intimate and direct gradation, as to form a complete system. This system should be considered in its entirety.

"Were it admitted that the Grand Lodge has the right to control these degrees only, still they constitute the foundation upon which the 'contending independent rites' referred to confessedly build. And the Grand Lodge, to the extent of its territorial jurisdiction, is the absolute, exclusive, and indisputable owner and controller of the whole system of creed and symbolism of the three degrees named, 'preserving the ancient Land-



marks.' From this proprietor all authority possessed by subordinate Lodges, or individuals, to assemble in the capacity of Masons in the name of Masonry is directly and primarily derived. The Grand Lodge alone is invested with the inherent power to make Masons. True, indeed, the subordinate Lodges—and not the Grand Lodge—confer the degrees, but they do so under authority delegated to them in Charters and Dispensations granted by the Grand Lodge, or its executive head, the Grand Master.

“Unlike our civil governmental polity, which is the *creature* of the people, and performs secondary or delegated functions, the Grand Lodge is the creator of the subordinate Lodges, and the repository of Masonic authority. Whatever superstructure is erected upon Symbolic Masonry in Kentucky stands upon the foundation—the ground-work—laid by the Grand Lodge. Have we not, then, the right to say to what uses our beautiful system and symbolisms shall be directed, or who may build upon them? Have we not the right to control our own? If not, then we are without either the right or power of self-preservation.

“Our integrity is destroyed, and decay has already done its blighting work. In these matters the Grand Lodge is vitally interested, and it will guard with jealous care against hurtful invasion. The moment an ‘independent rite’ begins to operate in the name of Masonry, and avowedly build upon the system of degrees referred to, the Grand Lodge has the right to pronounce judgment upon its legitimacy or illegitimacy, to the extent at least of interdicting Masonic intercourse therewith. That right exists *ex necessitate*. It is found in the very nature of the case. It certainly will not do to say that, as we have not received the degrees belonging to these ‘contending independent rites,’ we are not competent to pass upon their legitimacy. That would be begging the question. And equally logical it would be to say that, because we have not been possessed of land, we are not competent to pass upon the right of another to possession, or because we have not stolen something, we would not be competent jurors to sit in judgment upon him who had.

“2. The term ‘Craft’ as used in Article I., Section 1 of the



Constitution refers alone to those who have taken the Blue Lodge degrees."

The Right Worshipful Grand Treasurer, JOHN H. LEATHERS, gives an itemized account of the Masonic contributions to the Johnstown sufferers, showing a total of seven hundred and five dollars and forty cents. So the Masonic hearts of our Brethren of Kentucky speak in acts.

We notice that the Charters of twenty Lodges have been arrested for non-payment of dues, or other like neglects.

The Grand Secretary, Right Worshipful H. B. GRANT, reports the receipt of a medal of the Grand Lodge of New York in commemoration of the payment of the debt of that Grand Lodge, with the striking motto on the medal,—“The Hand of the Lord has done this.”

Right Worshipful I. H. TINSLEY, Chairman of the Committee on Grievances, made several reports. In one we notice that it was decided by the committee and approved by the Grand Lodge, that if a Lodge tried a member and sentenced him, and a motion for a new trial was entered and the Lodge overruled the motion, it was good Masonic law. We cordially endorse the decision.

One decision reported in substance sets out that a Worshipful Master, however guilty of Masonic offences, cannot be tried while Master. We hold that a Lodge cannot try its Master, but we further hold that at any time while the Master of a Lodge is in office, and has committed a Masonic offence, the Grand Lodge can try it. It needs no legislation for such purpose. If a Grand Lodge convenes quarterly, then a prompt trial can be had.

Right Worshipful JAMES W. STATON, Chairman of the Committee on Correspondence, presented his annual report.

As we read this report we were more and more impressed with the earnest, straightforward, and pungent views he presented. We were rejoiced that his opinions were expressed with vigor. It was a revelation. That a Chairman of a Grand Lodge Committee on Foreign Correspondence should so meekly assert himself

was delightful. When we came to "Iowa," and read the eight pages devoted to that Grand Lodge, we were fully satisfied with our judgment on this report of our distinguished Brother STATON. That our readers may have an opportunity to enjoy the individuality of our Brother, we quote the following under the caption "Pennsylvania." It is most admirable.

"THE COMMITTEE ON APPEALS,

through Brother SAMUEL HARPER, presented a very interesting report on a case in which the Secretary of a Pennsylvania Lodge took it upon himself to recommend the initiation of a candidate to a Maryland Lodge who had been rejected by the Pennsylvania Lodge. The Lodge refused to try the Secretary after the charges had been brought by the District Deputy Grand Master. The appeal was brought by the District Deputy Grand Master and sustained, and the guilty Secretary was duly expelled. While the Secretary got all he deserved, yet we are inclined to believe that had we been managing that case, we would have sent it back to his Lodge with peremptory orders to put him on trial, and on failure to do so we would have taken the Lodge by the nape of the neck and shook the life out of it. We believe in compelling Lodges to do their whole duty, and nothing less.

"We are reminded here that we shall see but little more of the handiwork of Brother HARPER in the future. Alas! his work is done. What he did was well done, and his Brethren mourn his loss. This writer had the pleasure of a personal acquaintance with him, and to know him was to love him. In his death Freemasonry in Pennsylvania lost one of its greatest lights."

There are very many opinions, parenthetically expressed by our Brother throughout his report, which excite our cordial commendation. The craft owes Right Worshipful Brother STATON its gratitude for his able, concise, and strong utterances as shown in nearly all the pages of this report.

Most Worshipful W. W. CLARKE was elected Grand Master; Right Worshipful H. B. GRANT was re-elected Grand Secretary.



## LOUISIANA—1889-90.

PROCEEDINGS of a Special Communication of the Grand Lodge of Louisiana, held April 30, 1889, by virtue of a special resolution of the Grand Lodge adopted at the Annual Communication in February, 1889.

The preamble and resolution set out that the 30th of April next will be the centennial anniversary of the inauguration of GEORGE WASHINGTON as the first President of the United States, he being at that time and until the day of his death an honored member of our Fraternity, and it was resolved that the Grand Master be requested to convene the Grand Lodge of Louisiana in the city of New Orleans to celebrate that occasion.

A programme for the proceedings of the ceremonies was adopted. Those preliminary arrangements were elaborate, and the programme was in harmony with the intent and purpose of the Grand Lodge, and the whole arrangements were highly impressive.

The Grand Lodge assembled in great numbers, and the officers, members, and guests marched to the St. Charles Theatre, preceded by George Washington Lodge with the banner of the Lodge and a full-length likeness of Brother GEORGE WASHINGTON in full Masonic regalia.

In the theatre the Craft, with visitors, ladies and gentlemen, were presided over by Past Grand Master SAMUEL M. TODD.

A fraternal song by the Quartette Club and Frohsinn Society was rendered.

Most Worshipful Grand Master CHARLES FRANCIS BUCK then delivered an address. It was historic, patriotic, and Masonic. Fitly adapted to the occasion, it was replete with interesting historic facts, and a just tribute to Freemasonry.

The Rev. Brother WILLIAM A. SNIVELY, D.D., the orator of the day, delivered his oration.

Brother MANUEL CASTILLO delivered an address in Spanish. Brother ANATOLE A. KER spoke in French.

Brother JOHN ROCCHI spoke in Italian.



The report of these proceedings then states: "After prayer by the Worshipful Grand Chaplain, the Most Worshipful Grand Master closed the Grand Lodge in ample form."

A banquet followed, at which toasts were proposed and responded to by Brethren, among whom were five Past Grand Masters and Grand Secretary Right Worshipful Brother J. C. BATCHELOR, M.D.

After reading the report we are led to remark that there is much cause for regret to see "the Grand Lodge closed in ample form" when ladies and gentlemen not Masons were present, if the report means what is printed in part of the ceremonies. It may be that the profane had retired from the theatre before the closing of Grand Lodge in "ample form." We hope that was the fact.

PROCEEDINGS of the Seventy-eighth Annual Communication of the Grand Lodge, held in Grand Lodge Hall, at the city of New Orleans, February, 1890.

Most Worshipful CHARLES F. BUCK, Grand Master;

Right Worshipful JAMES C. BATCHELOR, Grand Secretary.

The Grand Master opens his address with these words: "The grace of God, whose goodness and forbearance we acknowledge in grateful humility, permits us to meet to-day and constitute the Seventy-eighth Annual Communication of the Most Worshipful Grand Lodge of the State of Louisiana."

Grand Master BUCK thus speaks on "Cerneauism." Coming from so high a Masonic authority as Louisiana, it is important. We quote:

"CERNEAUISM.

"I refer to this disturbing pretender in the wide domain of Freemasonry because, in my opinion, the time has come when silence would be dereliction of duty.

"I have so much to say to you that *must* be said of our own local business that I may well be excused for not going into any historic details or controversy on this subject. Besides, so much has been said and written about it, personally and officially, that I am justified in assuming that every member of the Grand

Lodge is thoroughly informed on the subject. The *status* of 'Cerneauism,' as an illegitimate, clandestine body, has been determined by many Grand Lodges and other Masonic bodies. I have received important circular letters from the Grand Lodges of Pennsylvania, Iowa, and South Dakota, and a 'special report' on the subject by the Committee on Foreign Correspondence to the Grand Lodge of Florida, and I think the time has come for us to 'fall into line' and give our support to the essential principles of Masonic Grand Lodge jurisdiction and *Masonic identity* which are necessary to the maintenance of Free and Accepted Masonry in its perfect and untainted integrity.

"In doing this we will not only give expression and effect to an important and vital principle of Masonic discipline, but at the same time aid those of our sister jurisdictions who are more directly affected in their struggle to eject this illegal pretender. I would suggest a reference to the Committee on Masonic Law and Jurisprudence, with a request that it submit a special report, and, if their views accord in the main with those herein expressed, that they submit to this Grand Lodge the appropriate resolutions to put them in force."

The Grand Master refers to the fraternal relations with sister Grand Lodges; states Connecticut has invited him to its centennial; New York had sent the medal commemorative of the payment of the debt of the Grand Lodge; and requests recognition of the Grand Lodge of North Dakota. He states that seven hundred and thirty-nine dollars and thirty-five cents had been contributed for the relief of the Johnstown sufferers.

The remainder of Grand Master BUCK's address was devoted chiefly to domestic matters, decisions on the Ahiman Rezon of the Grand Lodge, and subjects of interest to subordinate Lodges.

Right Worshipful J. Q. A. FELLOWS, Past Grand Master, Chairman of the Committee on Correspondence, made a special report repealing the rule that a question for recognition of a so-called Grand Lodge should not be acted upon at the Communication at which such recognition was proposed; also recognizing the Grand Lodges of North Dakota, New South Wales, Grand



Lodge of Porto Rico, and Grand Lodge of Victoria. We doubt if Porto Rico is worthy of recognition, as its status is not fully ascertained.

Right Worshipful JOSEPH P. HORNOR, Past Grand Master, Chairman of the Committee on Masonic Law and Jurisprudence, reported in favor of the absolute necessity of investing the Grand Master with discretionary powers in the administration of his duties as Grand Master.

Right Worshipful J. Q. A. FELLOWS, Chairman of the Committee on Correspondence, presented, or filed, or offered,—anyhow, it is printed,—a paper on subjects and matters, under the title, page 1, of an appendix,—“Report of Committee on Foreign Correspondence.” This paper is unique.

Most Worshipful CHARLES F. BUCK was re-elected Grand Master; Right Worshipful J. C. BATCHELOR, M.D., was re-elected Grand Secretary.

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## MAINE—1890.

PROCEEDINGS of the Seventy-first Annual Communication of the Grand Lodge, held in the Masonic Hall, at Portland, May, 1890.

Most Worshipful ALBRO E. CHASE, Grand Master; Right Worshipful IRA BERRY, Grand Secretary.

We give, with pleasure, the opening paragraph of Grand Master CHASE's address. It is very gratifying to see that the Landmarks, usages, and customs of our Fraternity are not relegated to the receptacle of obsolete or worn-out notions. Rather, we are pleased to learn, they are to recur to our contemplation like the advent of the years, months, and days by the motions of our terrestrial globe. But we quote, in the words of Grand Master CHASE:

“As the thoughtful Mason gives his attention to the teachings of our institution, and contemplates the depth, height, and breadth of its structure and superstructure, his thoughts gradually proceed from those parts which are the nearest and most



perceptible to those that are farthest and most remote, until there bursts upon him, in a new light and with great refulgence, from his inmost nature, the true connection between his mortal frame and its spiritual occupant. To such thoughtful Masons the study of the great science of Astronomy, one of the seven liberal arts and sciences, not only furnishes to us the knowledge of the wisdom and goodness of its Author, leading us to a spirit of true contemplation, but this study also shows to us outwardly that, by the motions of our terrestrial globe, the same wisdom has caused the years, months, and days to recur in regular succession for the enjoyment of His creatures; and there can be none such who mark these recurring times and rejoice on their advent more than members of the Masonic Fraternity. Especially do we regard that regular yearly advent of those days during which we meet the Representatives of the Craft, who come from within the limit of our jurisdiction, and one and all unite in giving thanks at the remembrance of that goodness, mercy, and wisdom which has caused all to move in regularity and harmony.

“Let us, then, filled with the true knowledge of the effect of harmony in the movement of all things, terrestrial and celestial, enter upon the duties which await us; and, with a purpose single to the interest of our entire jurisdiction, let us examine all matters, applying to them our working tools in accordance with the ancient Landmarks, customs, and usages of our Fraternity, eschewing those things which may be knocking at our door for admission, and which, probably, come from the methods of the many secret societies that have arisen within the past few years and are founded upon modern ideas.”

The Grand Master refers to the Report of the Committee on Correspondence, and says, “The chairman of that committee is recognized as among the ablest, if not the ablest, writer on Masonic jurisprudence.” We cordially agree with the characterization of our beloved Brother DRUMMOND. We read it with a hopefulness that the old-fashioned “Landmark,” that “a prophet is not without honor save in his own country,” is about to yield to the growth of modern thought.

Grand Master CHASE notices the settlement of the issue between the Grand Lodge of Connecticut and its disloyal subordinate, Hiram Lodge. He refers also to the organization of the

Grand Lodge of North Dakota and the Grand Lodge of New South Wales. He states also that Grand Master STEARNS, of Quebec, has withdrawn his edict in regard to members of Lodges existing in the Province of Quebec on the rolls of any foreign Grand Lodge. This was to clear the way for a final settlement of the difficulties between Quebec and England. He fraternally says much time has been given to the reading of many wordy pamphlets on "Cerneauism." . . . This jurisdiction knows comparatively little about it, and the less the better. "Where ignorance is bliss, 'tis folly to be wise."

The "Decisions" of Grand Master CHASE are in harmony with Masonic law. We have read his address with care, and take the liberty of remarking that it is an able, wise, well-written, and effective Masonic paper.

Right Worshipful Brother DRUMMOND, Chairman of the Committee on Correspondence, recognized the Grand Lodges of North Dakota, New South Wales, and Victoria in a special report.

Right Worshipful CHARLES I. COLLAMORE, Chairman of the Committee on Grievances and Appeals, made a report on nine cases. Each case was condensed in a resolution covering the question. We regard this as an improvement on the elaborate statement which adds nothing to the understanding of the law or facts of the case.

Right Worshipful JOSIAH H. DRUMMOND presented his annual report on correspondence. It covers nearly two hundred pages of small type.

This report is not so voluminous as some of its predecessors. It fully reviews all that is contained in the Proceedings of Grand Lodges and the reports of the Committees on Correspondence, which invite the critical mind of Brother DRUMMOND. If need be, he elaborates; if not, he concisely treats the subjects. If we read aright, the domestic questions are treated as if they were of the most general interest to the whole Masonic Fraternity. This, like all his reports, is an able discussion of Masonic subjects. His Masonic learning is not questioned. His experience is admitted. His knowledge as a



master in Masonry is undeniable. His style is dogmatic. His official temperament is crisp. He relies on his force, and never yields his position. He never admits that he can be in error. Our beloved Brother is a type of an honest, able man, conscious that he is right and that all who disagree with his views or opinions, or dicta, are wrong, hopelessly wrong. Such an antagonist is worthy of his laurels and his wounds. He has no pride in the former, and bears the latter without showing his sufferings.

We respect, esteem, and venerate our distinguished Brother. His advanced age and some of its infirmities command our homage. But we, nevertheless, are not content to be the target of his weapons without an effort, feeble as it may be, for defence. We freely confess that Brother DRUMMOND's belligerency is not a special condition of his mind, but a normal and unconscious element of his nervous constitution Masonically expressed.

Under the caption "Pennsylvania" our beloved Brother devotes nearly thirteen pages, in his review of almost everything. We feel highly honored. That so much space is required to demonstrate all that our Brother regards as worthy of his attention is a tribute to his generous desire that we should receive true Masonic "light." We so accept it.

Brother DRUMMOND extracts from the report of a committee which decided a case on these facts: A Brother of a Pennsylvania Lodge recommended two candidates for initiation who were residents of New Jersey. They were initiated. Charges were made against him and the candidates for misrepresenting their place of residence, they being under the jurisdiction of New Jersey. One was convicted and expelled. The other had received the Fellow Craft before the charges were made. He and his recommender were acquitted. The decision was reversed. The Fellow Craft was also expelled and the recommender suspended for six months. Brother DRUMMOND now asks what is the *status* of the Fellow Craft.

He asks our view of it. After full consideration, we think that Fellow Craft had better go to Maine, but we reserve our



final judgment till Right Worshipful Brother WAIT speaks, as he also is invited to give his view.

Brother DRUMMOND refers to the generous gift of Right Worshipful THOMAS R. PATTON of twenty-five thousand dollars for the benefit of the poor and respectable widows of Master Masons. Our noble Grand Treasurer, Brother PATTON, established this fund as a memorial of his deceased wife, and Brother DRUMMOND describes him as "a large-hearted Brother."

He refers to our action on the Cerneau question ; also to Grand Master MACCALLA's visitations. His decisions—some of them—are noted. Our views as to Masonic bodies occupying Masonic Halls are subject to "authority." We agree, but do not consent. We wait till "light" shall enlighten those who may be in darkness on some questions, as we think. Maybe *we* are in the darkness.

Brother DRUMMOND then quotes the closing paragraph of Grand Master MACCALLA's address in relation to the Craft in our jurisdiction. He at great length tries to controvert all the propositions of our Grand Master on the antiquity of our organization and the statement that Pennsylvania has the most venerable formal Masonic organization on the American Continent. All this pleases our dear Brother DRUMMOND and amuses us, and we hope that he and Brother SERENO D. NICKERSON, of Massachusetts, will rejoice together.

Brother DRUMMOND is yet uneasy about the "Past Master's degree."

He does not understand our reference as to physical disqualification to the standard in "Leviticus." That is not surprising : Leviticus is not a report on correspondence ! He quotes from our last report, "Our experience has convinced us that it is of but little utility to attempt to controvert our learned brother," and replies, "*That depends.*" Well, it does depend on the impossibility to induce our learned Brother to agree with anybody else on any of his special theories.

Our respected brother seeks to invite further discussion on the subject of the due organization of Grand Lodges : seems to think we do not know much about it, and tries to prove it.

Well, dear brother, don't bother any more on this matter ; you, of course, are right. We hope you will devote your attention to our dear Brother SERENO D. NICKERSON, and discuss the issue if PRICE or COXE was the first Provincial Grand Master, and which was the "Founder of duly-constituted Masonry in America." You will have a charming time together, unless you disagree on some point or points, and then,—well, rather than you should be greatly disquieted, we will try and soothe your agitations.

We never insinuated you were insincere in your statement about a Past Masters' Lodge, or "Passing the Chair," or your opinion of what was intended by "Passing the Chair" in Pennsylvania. No, we never "very broadly" insinuated any such thing ; we simply stated we believed you did not understand what you were trying to say. We are not Drummondish in declaring "without qualification" an opinion of that of which we had but little knowledge.

Out of respect for the time expended by our dear Brother DRUMMOND in writing the thirteen pages of his review of Pennsylvania, we have tried to reciprocate the courtesy in these pages.

We leave Maine now with regret, for it is a most delightful occupation to read our dear Brother DRUMMOND's reports. We hope that nothing can be said or insinuated by us that will ever cause our Brother to suspect for a moment that there is in our Fraternity, anywhere, one Brother who respects, esteems, honors, and loves him more sincerely than we.

Most Worshipful ALBRO E. CHASE was re-elected Grand Master ; Right Worshipful IRA BERRY was re-elected Grand Secretary.

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## MANITOBA—1889-90.

PROCEEDINGS of a Special Communication of the Grand Lodge, held in Masonic Hall, at Winnipeg, Province of Manitoba, September, 1889.

Most Worshipful Rev. JAMES DALLAS O'MEARA, Grand



Master ; Right Worshipful WILLIAM GEORGE SCOTT, Grand Secretary.

The Communication was held to lay the corner-stone of the Jewish Synagogue. The ceremonies were elaborate and effective.

PROCEEDINGS of the Fifteenth Annual Communication, held in the Masonic Hall, at the city of Winnipeg, June, 1890.

Same Grand Officers.

The Grand Master's address opens with most devout thanks for God's mercies. The Grand Master reports his official acts,—dispensations to open new Lodges, to wear regalia at divine service, dispensation for Lodge work, "and other dispensations."

Among the decisions reported by Grand Master O'MEARA is the following : "That the loss of the first two fingers on the right hand below the knuckle and first joint does not maim a candidate as to incapacitate him from being admitted to the Craft." As this decision concerns the whole Fraternity of Freemasons, we desire to say, in regard to it, that it is a most unjustifiable violation of Masonic law. Grand Master O'MEARA knows less of Masonic Landmarks than the veriest tyro entering the portals of Freemasonry. We condemn it without qualification.

That the lack of Masonic knowledge in the Grand Master may be further affirmed, he also decided "that the absence of the Past Master's degree does not render null and void the official acts of a Master who has in other respects been duly elected and installed." If it is possible to write a more incomprehensible, unmasonic decision, we hope no one will try.

Of course, naturally ! there is a proposition by some such persons calling themselves Masons, living under such Masonic teachings, to erect a Grand Lodge of Alberta. This would, if effected, violate a fundamental Masonic law regulating the jurisdiction of Grand Lodges.

The Grand Master very fitly notices the pleasure given to him and his Grand Lodge "by the visit of Brother General LOUIS WAGNER, a prominent and highly-respected citizen of Philadelphia." General WAGNER is the representative of the Grand Lodge of Manitoba near the Grand Lodge of Pennsylvania.



We find, on page 54 of the Proceedings of the Grand Lodge, a report from the Board of General Purposes. We extract only as follows :

“The Grand Lodge at its last session referred, for the careful consideration of the Board, the question of the necessity for conferring upon a Master-elect the degree of Past Master and requesting a report from the Board on this subject. The result of the consideration of this question is set forth in the following resolution : That this Board recommends,—

“That Section 245 of the Constitution be amended by adding after the word ‘performed,’ in the eighth line thereof, the following : ‘which may be as contained in pages 124, 125, 126, and 127 of the Constitution, and such ceremony shall invest the Worshipful Master-elect with all the rights and privileges of an installed Master in this jurisdiction without taking any further or other degrees until time and circumstances are favorable to the conferring of same.’ ”

The president of this Board of General Purposes is Right Worshipful J. W. HARRIS. It appears by the minutes that this report “was *received*.”

Right Worshipful Brother WILLIAM G. SCOTT, Chairman of the Committee on Correspondence, recognized the Grand Lodges of Victoria and North Dakota. The minutes state that Right Worshipful Brother SCOTT presented his annual report on Correspondence, but we do not find it in the printed volume.

Most Worshipful JAMES ALEXANDER OVAS was elected Grand Master; Right Worshipful WILLIAM GEORGE SCOTT was re-elected Grand Secretary.

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## MARYLAND—1889-90.

PROCEEDINGS of the Grand Lodge at the One Hundred and Third Annual Communication, held at Baltimore, November, 1889.

The Grand Lodge was opened by Right Worshipful S. L. STOCKBRIDGE, Deputy Grand Master.

After the usual routine business, Most Worshipful THOMAS J. SHRYOCK, Grand Master, entered Grand Lodge. The Grand Marshal made the usual proclamation, and the Grand Master was saluted by the Grand Honors.

The Grand Master then delivered his annual address. The address refers to the "Great Fair" to be held under the auspices of the Grand Lodge, October, 1890, for the benefit of the Grand Lodge, to pay off the debt. Notice is made of the formation of the Grand Lodge of North Dakota. Fraternal mention is made of the distinguished Brethren who have departed this life during the past year. The Grand Master gives a report on the Convention of Secretaries of the Subordinate Lodges, the better to become acquainted with them personally, and also to confer with them "in regard to the manner of running their offices." This we consider a very judicious plan of instructing the Secretaries of the Lodges in the details of their official duties. It is of importance that these officers should have information and instruction as to their minutes, the reports they are required to make, and many details in the preparation of their papers. It is often, as we know, that the lack of such instruction gives troubles to the Grand Lodge or its committees. Grand Master SHRYOCK merits the thanks of the Craft everywhere for this plan of treating the subject.

Grand Master SHRYOCK reports but one decision made during the year. Happy Grand Master! But that one was full of Masonic law. He decided "that an applicant who had not full use of his eyesight could not be made a Mason." Wise Grand Master!

The Grand Master issued twenty-one dispensations, mostly to do Lodge work, lay corner-stones (for two Methodist churches), and for special business of Lodges.

We congratulate the Craft of Maryland that they have been able so long to secure the services of Grand Master SHRYOCK. His administration of the Grand Lodge has been marked by



ability, fidelity, devotion to his Grand Lodge, and the best interests of Freemasonry.

Our esteemed and distinguished Brother E. T. SCHULTZ, Chairman of the Committee on Correspondence, made a special report recognizing the Grand Lodge of North Dakota.

A letter was read in Grand Lodge from F. J. S. GORGAS, in which he explains the charge that while lately in France he officially visited "the Grand Orient of France," with which fraternal relations have been suspended by the Grand Lodges of America, and thereby shown disloyalty to the Grand Lodge of Maryland.

Brother SCHULTZ made a statement to the Grand Lodge, and offered the following resolution :

*"Resolved, That the communication of Brother F. J. S. GORGAS addressed to the Most Worshipful Master, and by him referred to the Grand Lodge, be received in the spirit in which it was offered, and that the explanations and acknowledgments therein contained be, and they are hereby, accepted as satisfactory for an offence unwittingly committed against this Grand Lodge."*

This resolution was adopted.

With this action of Grand Lodge we have no word of criticism. It is not part of our duty, nor within the province of our position as Chairman of the Committee on Correspondence of the Grand Lodge of Pennsylvania, to intermeddle with the action of a Sovereign Grand Lodge over questions which involve and depend on its judgment and discretion. But, considering abstractly the conduct of the Brother as it is stated, we believe a marked and emphatic condemnation should attend offences "unwittingly committed" against the plain commands of the Grand Lodge of which the accused is a member, and in violation, as all true Masons must know, of the essential principles of Freemasonry as accepted and acknowledged by the Grand Lodges of the States of the United States of America.

There is no general report from the Committee on Corre-



spondence. This we regret, for we never fail to obtain instruction and gratification from these reports from so able a teacher as Brother SCHULTZ, its chairman.

Most Worshipful THOMAS J. SHRYOCK was re-elected Grand Master; Right Worshipful JACOB H. MEDAIRY was re-elected Grand Secretary.

PROCEEDINGS of the Semi-Annual Communication of the Grand Lodge, being its two hundred and seventh stated meeting, held at Baltimore, May, 1890.

Right Worshipful Deputy Grand Master WILLIAM H. CLARK presiding; Right Worshipful JACOB H. MEDAIRY, Grand Secretary.

After some preliminaries, the Right Worshipful Deputy Grand Master directed the Grand Sword Bearer and Grand Director of Ceremonies to inform the Most Worshipful Grand Master, THOMAS J. SHRYOCK, that the Grand Lodge was opened in due form and awaited his pleasure. The Grand Master entered and was proclaimed. The Grand Honors were given, after which he took the gavel tendered to him by the Right Worshipful Deputy Grand Master.

The Grand Master then delivered his address. He noticed at length the wonderful success of the Masonic Fair held to pay off the debt of the Grand Lodge. He reports the dispensations issued by him,—one to Waverly Lodge, No. 152, to allow divine service. There were twenty-seven dispensations granted, all for Lodge work, to lay corner-stones, and like routine.

We notice among the proceedings of Grand Lodge a resolution, which was adopted, to pay Right Worshipful E. T. SCHULTZ one hundred dollars as Chairman of the Committee on Correspondence. Happy chairman! Generous Grand Lodge! Wise proceedings!

A charter was granted to Brother GEORGE WALKER and other petitioners for a Lodge at Aberdeen. It appears that Hiram Lodge, No. 107, acquitted its Secretary on a charge of appropriating to his own use one thousand and ninety-three dollars and forty-eight cents. Seventeen of the members of Hiram Lodge ap-

pealed to Grand Lodge against this action of Hiram Lodge, No. 107. Grand Lodge set aside the action of the Lodge and sent the case back for a retrial. It also appears that in a public newspaper an article was published before the Lodge committee met to take testimony in the case strongly favoring the Brother charged. Grand Lodge resolved that Hiram Lodge take prompt measures to discover the author of this article, and when discovered the Lodge try him for the grave Masonic offence of violating the secrets of the Lodge. Grand Lodge did expel the Secretary, as he confessed his guilt.

We find the following among the standing orders and resolutions of the Grand Lodge of Maryland.

“WHEREAS, The Grand Lodge of Maryland adopted, May, 1870, the following Standing Resolutions:

“*Resolved*, That until the Grand Orient of France shall withdraw its recognition of the *so-called* Supreme Council of the Ancient and Accepted Scottish Rite of the Sovereign and Independent State of Louisiana, all fraternal relations and correspondence between that Grand Orient and this Grand Lodge be, and the same are hereby, suspended.

“Making the restoration of fraternal relations with this Grand Lodge conditional upon the withdrawal of its recognition of the so-called ‘Supreme Council of the Ancient and Accepted Scottish Rite of the Sovereign and Independent State of Louisiana;’ and

“WHEREAS, The Grand Orient of France has eliminated from its Constitution the name of Deity, the belief in and recognition of whom, from time immemorial, has been a fundamental principle of Freemasonry, as also a most essential prerequisite for any one who desires to enter her portals; therefore, in order to be more emphatic in the severance of our relations with the Grand Orient of France,—

“*Resolved*, That all Masonic communications and intercourse by the Freemasons of Maryland with the Grand Orient of France, its subordinates, or any Mason who owes allegiance thereto, is hereby prohibited by this Grand Lodge.”



Our beloved Brother E. T. SCHULTZ, Chairman of the Committee on Correspondence, submitted his report.

It is cultured, crisp, comprehensive, and characteristic, just what would be expected of the veteran Masonic scholar. He does full honor to our Grand Treasurer Right Worshipful Brother THOMAS R. PATTON in his noble gift of twenty-five thousand dollars for the relief of the widows of Master Masons.

Most Worshipful THOMAS J. SHRYOCK was re-elected Grand Master; Right Worshipful JACOB H. MEDAIRDY was re-elected Grand Secretary.

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## MASSACHUSETTS—1888-89-90.

ABSTRACT of Proceedings of a Special Communication of Grand Lodge, held in the Masonic Temple, at the city of Boston, April, 1888.

Most Worshipful HENRY ENDICOTT, Grand Master; Right Worshipful SERENO D. NICKERSON, Grand Secretary.

The Communication was held to constitute Winthrop Lodge.

PROCEEDINGS of a Quarterly Communication of Grand Lodge, held in the Masonic Temple, at Boston, June, 1888.

Most Worshipful HENRY ENDICOTT, Grand Master; Right Worshipful SERENO D. NICKERSON, Grand Secretary.

Most Worshipful Grand Master ENDICOTT addressed the Grand Lodge. He feelingly referred to the death of Past Grand Master WILLIAM SEWALL GARDNER, and a suitable memorial was read by Right Worshipful Brother SAMUEL C. LAWRENCE.

Right Worshipful Brother CHARLES A. WELCH presented Grand Lodge a portrait from the family of the late Past Grand Master ABRAHAM H. HOWLAND, JR.

No report from the Committee on Correspondence.



PROCEEDINGS of a Quarterly Communication of Grand Lodge, held in the Masonic Temple, at Boston, September, 1888.

Most Worshipful HENRY ENDICOTT, Grand Master; Right Worshipful SERENO D. NICKERSON, Grand Secretary.

We quote in full the following, as it may be of value to the Craft of our jurisdiction.

“REPORT ON APPEAL FROM ACTION OF JORDAN LODGE.

“Right Worshipful CHARLES HARRIS, in behalf of the committee, presented the following report, which was accepted and the recommendation of the committee was adopted :

“IN GRAND LODGE, BOSTON, September 12, 1888.

“The committee to whom was referred the complaint of a member of Jordan Lodge, Peabody, against the action of the Lodge in suspending him from membership, respectfully submit the following report :

“The complainant alleges that at the time he became a member of the Lodge, in 1871, his attention was called by the Worshipful Master to the several sections of the By-Laws relating to membership; that he then and there, in the presence of the Worshipful Master and Secretary, elected to avail himself of the provisions contained in Section 5, which section reads as follows :

“‘Any member of the Lodge, who shall have paid his annual dues any number of years, may be constituted an honorary member by paying, in advance, a sum sufficient, in addition to the yearly dues he has paid, to amount to twenty-five dollars.’

“The complainant alleges that, in 1882, the payments made by him having amounted to twenty-five dollars, he became entitled to honorary membership, and from that time he declined to make any further payments, and that in 1888 he was unjustly suspended for non-payment of dues. He admits his knowledge of the fact that in 1877, five years previous to his making his final payment, the By-Laws were amended by striking out the section referred to; but he claims that such amendment did not militate against him, for the reason, as he alleges, that his election to be governed by the provisions of said section, made in the

presence of the Worshipful Master and Secretary, was of the nature of a contract or agreement between himself and the Lodge, equally binding upon both ; and, as he had faithfully performed his part of the agreement by paying the stipulated amount, the Lodge was, in justice, bound to perform its part by acknowledging him an honorary member, and exempt from the payment of dues.

“Your committee cannot sustain the position taken by the complainant. Allowing, for the moment, that his choice to avail himself of the provisions contained in the section of the By-Laws referred to was of the nature of an agreement or contract, still it was an agreement subject to a limitation,—viz., the right reserved by the Lodge, as expressed in its By-Laws, to alter or amend the same at any time, by a two-thirds vote of the members present and voting,—and that limitation was reached when the Lodge, in 1877, by a vote of nineteen to three, exercised its reserved right by striking out the section upon which the claimant rests his claim.

“Your committee are of the opinion that after a Lodge has altered or amended its By-Laws, with the approval of the Grand Lodge, such alterations or amendments, whether they deprive the members of privileges previously existing, or impose new and additional obligations upon them, are binding equally upon each and every member, and no one can lawfully claim exemption from the operation of such amendments, or the right to exercise privileges which such amendments may have rescinded. Your committee recommend that the complaint be dismissed.

“Respectfully submitted,

“CHABLES HARRIS,

“HENRY O. FAIRBANKS,

“ALBERT N. BLODGETT,

“*Committee.*”

PROCEEDINGS of a Special Communication of Grand Lodge, held at the city of Somerville, October, 1888.

Most Worshipful HENRY ENDICOTT, Grand Master ; Right Worshipful SERENO D. NICKERSON, Grand Secretary.



The Communication was held to dedicate the new Masonic apartments in that city.

At the ceremonies an address was delivered by Brother AARON SARGENT, of Soley Lodge. It was historic in its character, and very interesting. It related to the Masonic history of the place and the origin of the Lodge.

But very little appears in these proceedings about the "Founder of duly-constituted Masonry in America." We hope no profane cynic will read all that the Grand Lodge of Massachusetts has published on the subject, or he *might be tempted* to suggest that he was the CON-founder. Such is the fate of "History."

ABSTRACT of Proceedings of a Quarterly Communication of the Grand Lodge, held in the Masonic Temple, at the city of Boston, December, 1888.

Most Worshipful HENRY ENDICOTT, Grand Master; Right Worshipful SERENO D. NICKERSON, Grand Secretary.

Papers from the Grand Lodge of New South Wales, asking recognition, were referred to a special committee,—viz., Brothers C. C. DAME, I. H. POPE, and D. W. CRAFTS.

The Grand Master read his annual address. From the notice of the "Founder of duly-constituted Masonry in America," it does not appear he is yet buried.

The Chairman of the Committee on Ritual called the attention of the Grand Lodge to certain slight discrepancies between the Work and Lectures of the three degrees, and some trifling grammatical errors. He stated, for certain reasons, it was important to make a few slight changes at once. Permission was granted.

Past Grand Master WELCH, Commissioner of Trials, made a report, in substance, that one I. I., a salesman of Brother L., while in his employ, took clothing; but, discovered, he denied and then admitted his guilt, and was discharged by his employer. Some time soon after, a check in said I. I.'s favor, drawn by H. P. CURTIS, endorsed by said I. I., was received at the national bank of which Brother G. E. GALE was Assistant Cashier;



both signatures were forgeries. The present place of residence of said I. I. is not known, and no notice could be given of the trial; but the Commissioners of Trials expelled him from the rights and privileges of Masonry.

Our brethren of Massachusetts are becoming formalists, now the "Founder of duly-constituted Masonry in America" appears likely soon to be finally buried. We quote from a report of Past Grand Master CHARLES A. WELCH, as follows:

"IN GRAND LODGE, December 12, 1888.

"The committee appointed to consider and report upon the subject of the 'Revision of Certain Forms and Ceremonies,' submit the following report:

"As to the position of the Chaplain, when offering prayer, they are of opinion that, as on some occasions he is obliged to face the West, it seems desirable that he should generally take that position. But they do not think it important to lay down a fixed rule upon a subject of this nature. They think it better to leave the matter to the good judgment of the Chaplain himself, remembering that there is some diversity in the manner in which different Christian sects and other religious bodies perform their acts of devotion.

"In regard to the position of the three Great Lights upon the altar, they recommend that the Bible should be so placed that the Presiding Officer may be able to read it, if necessary, while he is facing the West, and that the point of the angle of the Square be turned towards the foot of the Bible thus placed, and, of course, therefore towards the Presiding Officer.

"Respectfully submitted,

"CHARLES A. WELCH,

"GIFFORD H. G. MCGREW,

"WILLIAM B. LAWRENCE,

*"Committee.*

"Worshipful Brother E. DANA BANCROFT moved to amend the report, so far as relates to the position of the three Great Lights, by providing that they shall be placed in the reverse position. After an animated discussion his motion was carried

by a vote of 79 yeas to 46 nays. The report as thus amended was accepted and the recommendation adopted."

Past Grand Master DAME reported recognition of the Grand Lodge of New South Wales.

AN INSTALLATION COMMUNICATION was held in the Masonic Temple, at Boston, December 27, 1888, to install the Grand Officers and celebrate the Feast of St. John the Evangelist.

Most Worshipful HENRY ENDICOTT, Grand Master ; Right Worshipful SERENO D. NICKERSON, Grand Secretary.

Right Worshipful WILLIAM PARKMAN, Senior Past Grand Master, performed the installation ceremony of the Grand Master HENRY ENDICOTT. The other Grand Officers were duly installed.

Then the company marched to the banquet hall. A grand banquet was prepared and Masonically enjoyed. Toasts and speeches and addresses of a very high order of oratory were made. We find no statement of the fluids : it was the liquid eloquence only that animated the brethren. The report of the Grand Feast occupies about forty-eight pages of the volume of the Proceedings of the Grand Lodge.

We did not observe a toast to the memory of the "Founder of duly-constituted Masonry in America." So it may be he is now buried.

A SPECIAL COMMUNICATION of Grand Lodge was held at the city of Springfield, February 22, 1889, to lay the corner-stone of the new post-office in that city.

Same Grand Officers.

ABSTRACT of Proceedings of Grand Lodge, held at the town of Watertown, February, 1890.

Most Worshipful SAMUEL WELLS, Grand Master ; Right Worshipful SERENO D. NICKERSON, Grand Secretary.

The communication was held for the purpose of dedicating the new Masonic apartments at Pequossette.



ABSTRACT of Proceedings of a Quarterly Communication of Grand Lodge, held in the Masonic Temple, at Boston, March, 1890.

Most Worshipful SAMUEL WELLS, Grand Master ; Right Worshipful SERENO D. NICKERSON, Grand Secretary.

The Grand Officers elect, who were prevented from being present on St. John the Evangelist's Day, were duly installed.

Right Worshipful SERENO D. NICKERSON, on behalf of the Committee on Ritual, presented a list of slight typographical emendations for the Trestle-Board.

What is the matter with the Grand Lodge of Massachusetts? It prints, oh, so much! A reason that presents itself may be that the Grand Lodge desires to do honor to the Grand Master of Pennsylvania, the *printer* and philosopher, and member of the first Lodge of Freemasons established in the United States at Philadelphia three years before "*The Founder*" began his "*Work*" FOR the Massachusetts Brethren! Is that likely? No. Boston would be shocked at such liberality. That "charity" is *price-less*.

ABSTRACT of Proceedings of Grand Lodge at a Communication held in the town of Andover, MAY, 1890.

Most Worshipful SAMUEL WELLS, Grand Master ; Right Worshipful SERENO D. NICKERSON, Grand Secretary.

The Communication was held to dedicate the new Masonic apartments of Saint Matthew's Lodge.

ABSTRACT of Proceedings of a Quarterly Communication of Grand Lodge, held in the Masonic Temple, at Boston, June, 1890.

Most Worshipful SAMUEL WELLS, Grand Master ; Right Worshipful SERENO D. NICKERSON, Grand Secretary.

The Grand Lodge considered a report from Past Grand Master DAME from the Committee on Needed Legislation on the duties of Lodge Committee of Investigation as to the character of applicants for Masonry. We print so much of this report here, and now, as is remarkable. Remember, it is a report of a Past Grand Master of the Grand Lodge of Massachusetts,—the



“heirs” of “The Founder of duly-constituted Masonry in America.”

“The By-Law of Charles River Lodge, Medway, the consideration of which gave rise to the appointment of this committee, is of the last-mentioned kind. It reads as follows :

“ ‘ Each application for the degrees, received by this Lodge, shall be referred to a committee of not less than three, whose names shall not be announced to the Lodge nor placed on the Records, but who shall be notified immediately by the Secretary. They shall report to the Master, in writing, at or before the next Regular Communication, unless granted further time, which report shall be read to the Lodge and placed on file with the application.’

“It is claimed by those who approve a By-Law of this kind that if the names of the committee of investigation are known to the Lodge the members of the committee will be influenced by their fear of pecuniary loss in business or of incurring the enmity of some of the friends of the candidate who are members of the Lodge ; and so decline to make an unfavorable report, even though the result of their investigation would lead them to make such a report. They prefer, instead, to screen themselves behind a favorable report and leave the responsibility of accepting or rejecting the candidate to the Lodge as a whole. In some cases, it is said, even after making a favorable report, some members of the committee have cast a black ball. It is said that in some Lodges a committee composed of honest, conscientious Brethren cannot be obtained who will bring in an unfavorable report, unless it is known that they can make such report in strict confidence to the Master.

“We earnestly trust that this cannot be said truthfully of any Lodge in this Commonwealth ; for the existence of such a state of affairs would, to us, be an alarming symptom of the decay of true manliness and plain dealing which should always characterize true Masons. Hypocrisy and deceit *should be* unknown among us ; sincerity and plain dealing *should* distinguish us ; and we sincerely believe that such is the case. If exceptions

exist, they reflect upon the Lodges where they exist, and we should recommend to such Lodges a process of purgation. But we have not lost our faith in the honesty and manliness of our Masonic Brethren, nor do we believe that they are wanting in the essential virtue of fortitude, to enable them to do their duty without fear or favor.

“It may not be amiss, in this connection, to utter a word of caution to the Brethren generally against allowing themselves to converse too freely about the private affairs of the Lodge in places where their conversation may be overheard by outsiders; and particularly against allowing notices of meetings to fall into the hands of those who are not Masons. These notices are personal and confidential in their nature; they should never be sent in unsealed envelopes, much less should they be printed on postal-cards. Divulging the private business transactions of the Lodge to any but a member is, at least, indiscreet; but to divulge them to one not a Mason is so manifestly a breach of Masonic obligation that we should not think such a thing possible did we not know positively of such dereliction of duty. We are credibly informed that in one case the candidate was told by a member of the Lodge the names of the committee on his application. In another case, the rejection of a candidate was first made known to him by one not a Mason,—in fact, by a woman, no member of whose family was a member of the Lodge, or even a Mason. The conduct on the part of some member of the Lodge which this incident proves is deserving of the highest degree of condemnation. Perhaps if members of Lodges were more careful to keep the affairs of the Lodge to themselves, committees of investigation would oftener present unfavorable reports.

“A careful consideration of the subject leads us to the conclusion that there should be no secret committees nor secret reports of committees in a Masonic Lodge. The secret ballot, the inalienable right of every Mason, is the only privilege of the kind a Mason can need.”

This report was laid on the table.



We print it to show, as we think, a condition in Freemasonry in Massachusetts that demands the special attention of the ethical professors of the "Science of Assumption" in Boston.

It would be better to "found" the rigid rules of our Fraternity duly to constitute a sense of high moral obligations, by which the life of the legislative and administrative duties of members of Lodges is preserved, than that running amuck with other Grand Lodges to make Masonic history out of disputed statements resting on assumption of their interpretation.

We have given more than usual space to our Brethren of the Grand Lodge of Massachusetts. All that is now at our disposal is devoted to the expression of respect, admiration, and fraternal esteem for the great men, now and heretofore, who as members and Grand Officers of that Grand Lodge have won the distinction that devotion to our Fraternity ever inspired.

THE Grand Lodge of Massachusetts held a Special Communication in the town of Palmer, July, 1890, to lay the cornerstone of a memorial hall and public library in that town.

Most Worshipful SAMUEL WELLS, Grand Master; Right Worshipful SERENO D. NICKERSON, Grand Secretary.

The Most Worshipful Grand Master made the address, which was very interesting. Its historic references to the Dionysiac Fraternity, the Ionic migration about B.C. 1044, nearly five hundred years before the building of King Solomon's Temple, the architectural labors of this Fraternity in Asia Minor and Strassburg Cathedral, at Cologne, begun in 1015 and continuing till 1439, and the convent of Batalba in Portugal in the fifteenth century,—all this and much more like it in interest in an address by the Grand Master of Massachusetts is most charming reading.

THE Grand Lodge held a Quarterly Communication in the Masonic Temple, at Boston, September, 1890.

Same Grand Officers.

The Grand Master's address was obituary notices of the dis-



tinguished dead of his jurisdiction, with memorials for a special committee.

The only business transacted was the consideration of a report from a committee on an amendment to the Ahiman Rezon. This report changed or established the formation of Lodge committees of investigation of the characters of candidates for Freemasonry. This report is *so remarkable* that we insert it. It passed Grand Lodge by 101 yeas to 33 nays.

“A Committee of Investigation, consisting of three or more members of the Lodge, shall be appointed by the Master upon each application for the degrees at the time it is received by the Lodge; the names of the committee shall be entered on the Record of that Communication, but shall not be put on the notices, and each member shall be immediately notified of his appointment by the Secretary. A report from at least a majority of the committee, either in person, or over their own signatures in writing, shall be heard by the Lodge before balloting on the application.”

What's the matter in Massachusetts? A report of a majority is sufficient. One omitted,—that is equal to a black ball. Why not? What becomes of the rule unanimity before initiation?

We have before us eight pamphlets purporting to be Proceedings of the Grand Lodge of Massachusetts for 1888, 1889, 1890. These we have already examined, and made some remarks on such of the proceedings as were important enough to need cursory notice. We would gladly thus end our review of the Proceedings of Massachusetts sent to us as above noted. But a sense of that self-respect which Freemasons regard as pre-eminently proper to be preserved demands a further notice of Massachusetts.

The Proceedings of Grand Lodge at a Special Communication, held June 26, 1888, to “celebrate St. John the Baptist's Day,” contains a reported address by the Recording Grand Secretary which we propose to examine. That the Boston Freemasons are not exempt from Ishmaelitism—that is, against

all else than themselves—is not now a new discovery. Better, holier, shrewder, smarter, wiser than the rest of mankind is a Bostonese maxim. At a guess, a barter, a bargain, an assertion, an obstinacy, a total disregard of reproof or correction, in self-satisfaction, with a morbid love of intolerance, dressed in robes of self-conceit, with immense phylacterics, going up to the highest places at feasts, and enjoying indulgence in philosophism, mistaking it for philosophy, it is no injustice to attribute to the *ismatic* schools of “The Hub of the Universe.” Not to be veneered with sham, either in learning or superiority, would destroy the contentment of the average member of the circles of the superficially-cultured “societies” from Old South Church to Back Bay. These reflections are caused by reading this address of the Recording Grand Secretary. He did record it.

PRICE, it seems, was a peripatetic Mason. He at last located in Boston. Soon he was a victim of the epidemic which, since the day the Boston people hung witches and exiled honest men for their religion, has there prevailed with more or less virulence. The Recording Grand Secretary had a severe attack of it on the 26th of June, 1888.

Boston Masons were seeking a certificate of their claim to be the first organizers of Masonry in the United States. Not to have that was a mortification. To get it the “smartness” the climate developed was called into action. PRICE was the hero. PRICE must be utilized to get the certificate. Thus the Recording Secretary paints in his allegorical picture the effect of this shrewdness: “*materiam superabat opus.*” To prove that PRICE was the hero, “the archives of the State Department at the State House, of the town of Boston at the City Hall, the records of courts and registries of deeds in Suffolk and Middlesex, have each been most carefully scrutinized. Newspapers of the years in which he lived, and public documents in possession of the Historical Society and Athenæum in Boston, and of the Antiquarian Society at Worcester, as well as church and town records, have been thoroughly examined. No department, place of ancient deposit, or accessible means of information have been neglected.”



All this! Seventeen years ago and more, all this was done. No, indeed! to do more was not necessary, for, after this rummage, what else? From this compilation of nothings PRICE was declared the hero,—“only this, and nothing more.” It overjoyed and overpowered the Masonic mind. The Recording Grand Secretary says, “Indeed, so convincing [was the recital of this rummage], so absolutely conclusive [of nothing] was [this rummage] the defence of the memory of our Founder against the utterly baseless and shameful aspersions of his defamers, that many Brethren regard the effort [to re-rummage] as the using of a sledge-hammer to kill a fly—or some less savory insect.” (See page 109, Proceedings, June 26, 1888.) Be it remembered that, out of the nothing obtained by all this rummage, PRICE was declared to be the “*Father of Masonry in America.*”

No wonder the editor of the *Keystone* was sceptical. He investigated the stuff the rummage collected. No evidence was produced which transformed the “Father of Masonry in America” into the *Founder* of duly-constituted Masonry in America, or made else out of him but an official of LORD MONTAGUE, Grand Master of England, and who had a warrant, or deputation, as Provincial Grand Master of New England some time in the eighteenth century,—likely in 1733. In 1755 this founder writes to the “*Grand Secretary of England:*” “I have some remote thoughts of once more seeing London, with all my Brethren in the Grand Lodge, after twenty-two years’ absence.”

Not a word about his Provincial Grand Mastership, or his Fathership, or his Foundership; not a “remote thought” about this. Not a word about it, yet on this flimsy pretence the Bostonese have buried the “*Founder*” twice, raised a monument over his grave, and issue Founder’s Medals to the credulous of the Craft in Boston!

As is always the case, a bad cause makes bad temper in those who try to support it. So the Recording Grand Secretary loses his temper,—all of it, every bit,—and likely lost the Founder’s medal, which made him worse mad.

As the Philadelphia Masons have asserted a far better author-



ity than the Price monuments and the Price medals, "that Freemasons had a Lodge in 1731, and a Grand Lodge in 1732 in Philadelphia," the Bostonese, in a deluge of words, try to deprive Philadelphia of the title of "The Mother City of Masonry."

Whoever reads the address of the Recording Grand Secretary of the Grand Lodge of Massachusetts will be astonished at the entire absence of proof, evidence, or testimony to prove that PRICE was the Founder of duly-constituted Masonry in America. We venture to say that no proof can be pointed out to sustain any claim made that PRICE acted and reported or referred to his action as a Provincial Grand Master of New England. And, lastly, we venture to remark that the use of the words in this address is to cover surmises, assertions, hypotheses, and inferences that are without any evidence of record to sustain.

Finally, the Recording Grand Secretary, we incline to think, had some impression of this kind in his angry mood when he wrote and printed the following attack on Grand Master McCALLA of Pennsylvania. He was cooling his anger at the impossibility to prove the Price position, and thus explodes :

"We have always striven to conduct the discussion of these points with the utmost courtesy and good feeling, but so far as relates to one form of attack we feel that forbearance has long ceased to be a virtue, and that a decent self-respect requires that we should characterize it in the strongest terms. Fourteen years ago we expressed doubts of the genuineness of the so-called Henry Bell letter, and asked to have it properly demonstrated. Not the slightest attempt, worthy of consideration, has been made in that direction. That single paragraph asserting a fact which forms the very point of the controversy, unsustained by any explanation, collateral proof, or even a sponsor, has been inserted in at least two ponderous official publications having the *quasi*-sanction of the Grand Lodge of Pennsylvania, one of them even being denominatd its 'Early *History*.'

"We now distinctly declare that our firm conviction is, and

always has been, that the 'Henry Bell letter' is a gross fabrication, and that it was deliberately prepared for use in this discussion. We know not who is responsible for its preparation, but we do know that the *Mason* who would knowingly and deliberately interpolate in our *Masonic* history a false statement, who, cuttlefish-like, injects this *inky* cloud into the discussion, deserves the severest condemnation of the whole Fraternity. We know, further, that the editor of the *Keystone* and the 'Chairman of the Library Committee of the Grand Lodge of Pennsylvania' are principally responsible for the circulation, far and wide, of a paper having apparently an important bearing upon a question in dispute between the Grand Lodges of Pennsylvania and Massachusetts, without having made any attempt to verify the paper, or having utterly failed in such attempts, if any were made. We know that those Brethren have continued to circulate this paper as a genuine and trustworthy document for *fourteen years*, notwithstanding the fact that, in less than one year after its first publication, the Grand Master of Massachusetts expressed doubts whether the paper was 'genuine, authentic, credible,' declared that 'It bears on its face indications that it is not genuine,' and demanded that certain 'questions must be satisfactorily answered before we could admit this piece of evidence.' We know that those questions have never been answered, except by evasions and sneers, and, although the utter failure to authenticate that paper is admitted, its circulation is still continued '*for what it is worth.*' If such an answer means anything, reduced to plain English it would read thus: We shrewdly suspect that the Henry Bell letter is a clumsy fabrication, contrived and executed by—well! we can't be bothered to pick out the very fellow—but it's of 'no consequence;' we will continue to reap the benefit of his rascality by continuing to use it as dust to be thrown in the eyes of Brethren who are not wide awake and accustomed to look sharp!

"For our part, we do not intend that it shall be said that this scandalous document 'remained uncontradicted.' We have none but fair words for fair arguments, but for such dark and doubtful thrusts we can return only scorn and contempt.



“No evidence yet produced from any quarter has shaken our faith in the justice of the boast of PETER PELHAM, Secretary of the first Lodge in Boston, made in his address of congratulation to Governor WILLIAM SHIRLEY, and set forth in the Records of that Lodge under date of October 14, 1741, that the First Lodge in Boston was the MOTHER LODGE OF AMERICA, or in the truth of the declaration of Brother SIDNEY HAYDEN, of Pennsylvania, that HENRY PRICE ‘is justly regarded as the *Father of Freemasonry in America.*’ ”

We doubt if ever in an authorized publication by any Grand Lodge of Free and Accepted Masons such language as the Recording Grand Secretary here uses was tolerated or permitted.

SERENO D. NICKERSON, called Right Worshipful Brother, has gained the high distinction, on a question of historical controversy, made so by himself, of charging a Brother, whose character and standing in the Craft is equal to that of any man or Mason in Massachusetts, with crimes unknown among honest men, but which, by the flippancy they are uttered, may be possible in Boston.

We have thus concluded our notice of the eight printed pamphlets from Massachusetts sent to us for notice.

In pity and regret, we change somewhat the ancient exclamation, O that the Recording Grand Secretary had not written his book !

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## MICHIGAN—1890.

TRANSACTIONS of the Forty-sixth Annual Communication of the Grand Lodge of Michigan, held in Representative Hall, at the city of Lansing, January, 1890.

Most Worshipful W. IRVING BABCOCK, Grand Master ;  
Right Worshipful WILLIAM P. INNES, Grand Secretary.

Grand Master BABCOCK’S address relates chiefly to domestic interests. He reports that the halls of fifteen Lodges were dedi-



cated. Lodges 348 and 154, at Saginaw, were consolidated and merged into Saginaw Valley Lodge, No. 154. Difficulties between Lodges were adjusted,—viz., Lodges No. 371 and 101. A Lodge at Gladwin, called Gladwin; a Lodge at Bellaire, called Bellaire; a Lodge at Gladstone, called Gladstone; and Mayville Lodge, at Lake Odessa, were by dispensations provisionally authorized.

The corner-stone of a superb new court-house was laid at Allegan; a corner-stone of a hall of Flushing Lodge, No. 223, the corner-stone of a Methodist church at East Saginaw, and a corner-stone of an Episcopal church at Port Huron were laid during the year.

At Grand Rapids the corner-stone of Kent County court-house was laid with imposing ceremonies. The ceremonies seem to have been attended with marked pomp, from the report in the Grand Master's address.

The Grand Master reports that the Craft of Michigan were fully impressed with the sufferings of the people of Johnstown, and he promptly wired to Grand Master MACCALLA a donation of five hundred dollars. Those who suffered and survived at Johnstown have in their prayers remembered the true Masonic feeling which the Brethren of Michigan so generously exhibited.

The Grand Master reports sixty-five decisions!! on questions of more or less importance to the Michigan Fraternity. Very few were of general interest.

Here is one, however: Where a Brother has two attorneys defending him on his trial before a Lodge, one who is not a Mason, if objected to, must be excluded. An attorney for an absent Brother entering a plea of guilty to charges before a Lodge, the fact that the accused was absent vitiated the proceedings.

We may notice the "Rupert case" when final action in regard to it is taken by the Grand Lodge.

Our esteemed Brother Right Worshipful WILLIAM P. INNES, Chairman of the Committee on Foreign Correspondence, made a special report recognizing the Grand Lodges of North and South Dakota and the Grand Lodge of New South Wales.

Past Grand Master O. L. SPAULDING, Chairman of the Committee on Appeals, made several reports. We like the form adopted by the committee. It contains only the parties, the charges, and the findings, and rules the decision in each case on the law. In one case it refused to review the facts found by the subordinate Lodge, as it held that the Lodge could better decide the facts than the Grand Lodge on appeal. We incline to agree with Past Grand Master SPAULDING on all the decisions he has made or reported from his committee. The Grand Lodge is the court of last resort in appeals, and its action should be confined to administering the law as the record shows the question in each case. The Grand Lodge is not the forum for a retrial of the facts. The subordinate Lodges can best find and determine the facts.

Past Grand Master JOHN W. McGRATH, Chairman of the Committee on Jurisprudence, made a report.

We notice that Decision No. 46 of the Grand Master does not meet the approval of the committee. The Grand Master decided that "if a Master of a Lodge is a witness upon a trial, he should call another to preside at the trial." The committee does not agree to this. We do not agree with Grand Master BABCOCK in his ruling, first, because a Master cannot vacate his chair if he is present in a Lodge at its meeting without giving the Senior Warden the gavel. Being a witness on a trial cannot disqualify him from acting as Worshipful Master. If the Worshipful Master is fit to be a Master of a Lodge, he must tell the truth in and out of the chair. Depriving him of his station because he is a witness is a policy which one would think is based on the opinion that the Worshipful Master would bear false witness. We agree with the report of Past Grand Master McGRATH.

This volume of the Proceedings of the Grand Lodge of Michigan contains the Constitution of the Grand Lodge, and By-Laws, and a digest of Decisions revised up to January, 1890. It is an admirably-printed volume.

There was no report from the Committee on Foreign Correspondence.



Most Worshipful JOHN S. CROSS was elected Grand Master ; Right Worshipful WILLIAM P. INNES was re-elected Grand Secretary.

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## MINNESOTA—1889-90.

PROCEEDINGS of a Special Communication of the Grand Lodge, held in Masonic Hall, at St. Paul, November, 1889.

Most Worshipful J. A. KIESTER, Grand Master ; Right Worshipful THOMAS MONTGOMERY *as* Grand Secretary.

The communication was convened to attend the funeral of Right Worshipful Past Grand Master and Grand Secretary Brother A. T. C. PIERSON. The death of Past Grand Master PIERSON was a great loss to the Fraternity of Freemasons everywhere located.

PROCEEDINGS of the Thirty-seventh Annual Communication of the Grand Lodge, held in Masonic Hall, St. Paul, January, 1890.

Most Worshipful JACOB A. KIESTER, Grand Master ; Right Worshipful THOMAS MONTGOMERY, Grand Secretary.

The Grand Master in his address refers to the need of reciprocal regulations as to the Lodges and candidates for membership in Lodges on the boundary-lines of the Grand Lodge of Minnesota and the contiguous Grand Lodges. We think such established regulations are essentially necessary.

He objects to Freemasons appearing in public clothed in regalia, as organizations.

The Grand Master reports that he has made forty-one separate decisions. It is hardly likely all are within the accepted law of Freemasonry, owing to the situation and circumstances of the Craft in this jurisdiction. Untrained in the severe requirements of the usages, customs, and Landmarks of Freemasonry, the Craft will need line upon line and precept on precept.

The Grand Master refers to "Cerneauism," and gives a short



history of it. He shows his devotion to the three ancient Craft degrees, and says a Mason with them is as much a Mason as he can be, and without them he is not a Mason; and hence in other branches of Masonry we must not forget our primary obligations to the Blue Lodges.

A special Committee on "Cerneauism" made a report endorsing and approving the Grand Master's views as specified in his annual address. The committee further reports that "This body [Cerneau] is not recognized by, or in fraternal communication with, any Masonic body anywhere in the Masonic world with which this Grand Lodge is in fraternal communication."

The Proceedings of the Grand Lodge are interesting. We were impressed on reading the action of Grand Lodge at its several sessions.

To make more critical observations might give rise to doubt if that universal charity of Freemasonry was duly exercised, yet in the fulness of our affection for every true Mason we would not even open the way for a shadow of a shade of any such thought to enter the mind of any Brother. We may, however, be allowed to remark that great caution is needed in treating those important questions which involve the whole Fraternity, by the action of any supreme, sovereign, independent Grand Lodge.

Right Worshipful Brother IRVING TODD, Chairman of the Committee on Foreign Correspondence, made a short, sharp, crisp, and excellent report, for which we tender him our most fraternal thanks.

As to the reported decisions of the Grand Master, we agree as to Decision No. 3; also with No. 5, except as to the loss of sight; also with No. 6. We doubt as to No. 9. The offence mentioned in No. 11 is so serious that the Brother offending should be tried and expelled. We fully unite on Decision No. 12. Grand Master KESTER has wisely spoken on the subject of "Masonic Trials." The jurisprudence of Masonry has nothing in common with the jurisprudence of profane courts of law. No greater error on this subject exists than to assume that

the principles of profane law can by any possibility apply to Masonry.

We quote from Grand Master KIESTER's address the following under the caption "Cerneauism." The remarks of the Grand Master are both important and interesting. Coming from the jurisdiction of Minnesota they have especial force.

#### " CERNEAUISM.

"It appears to be my imperative duty to call the attention of the Grand Lodge to the subject of Cerneauism. During the past year many inquiries have been made of me in relation to the subject, and some action on my part, as Grand Master, has been suggested; but upon consultation with a number of well-informed Brethren—officers of this Grand Lodge and others—I deemed it expedient to let the matter rest until this meeting of the Grand Lodge. I approach the consideration of the question in no spirit of ill-will towards any of our Brethren. The history of Cerneauism is in just such a confused condition as to easily mislead many well-meaning Brethren. And now, what is Cerneauism? This is the current designation of an alleged Ancient and Accepted Scottish Rite of Freemasonry, instituted at New York City in the year 1807, by one JOSEPH CERNEAU, the body of the rite being then known as the 'Consistory of the Holy Trinity.' The rite at that time consisted of twenty-five degrees. This body was, about the year 1812, named the 'Sovereign Grand Consistory of the United States of America, their Territories and Dependencies.' At some time, and by some authority, eight degrees were added to the rite. This rite has, since its institution in the United States, passed through various phases of existence, division, subdivision, combination, extinction, and resurrection, the details of which I shall not enter upon, except to say, in a general way, that about the year 1827 this body was abolished and became extinct (at least in the North) as an organization, but its remains were merged in a body of the rite, organized in 1832 in New York, and known as the 'United Supreme Council of



the Western Hemisphere,' which, in a year after, died, or was merged in the Hicks-St. Laurent 'Supreme Council of the Western Hemisphere.' This Council was superseded by the Henry Atwood Supreme Council and Edmund B. Hayes Supreme Council, which existed in 1858 to 1860. All these were Cerneau bodies, but were not all of them; there were some other factional organizations of the Rite in various localities and of different names, both before and after this date. About 1860 Cerneauism appears to have almost disappeared for a time, leaving, however, a few quarrelling schismatics of the Hayes-Raymond-Robinson combination. About the year 1867 all factions of well-disposed Scottish Rite Masons in the North were, on a basis of union, merged into the long pre-existing and regular Supreme Council of the Ancient and Accepted Scottish Rite for the Northern Jurisdiction of the United States, Cerneauism disappearing, and peace and harmony prevailed. During the years then passed Cerneauism had given much trouble to Scottish Rite Masons and also to Craft Masonry, and there was sincere rejoicing now at the happy prospect of its final subsidence. But, alas! in 1881 a disturbing element awoke, and, in defiance of all settlements, organized a new Cerneau body, separate from the Supreme Council, Northern Jurisdiction, of which the official designation was 'The Supreme Council 33° Ancient and Accepted Scottish Rite for the United States of America, their Territories and Dependencies,' claiming to be the organized Council instituted by JOSEPH CERNEAU in 1807. It is with the work of this body we have now to deal. Another split occurring since, there are now two branches of the Cerneau Rite, the Supreme Council of one having its seat at Boston, the other at New York City, each claiming to be the only regular one, and each denouncing the other as spurious. What if the world should take them at their word, and on the testimony of each hold the other to be spurious? But this might do them injustice.

"These Cerneau bodies are not recognized as legitimate or regular by any legitimate Supreme Council of the Scottish Rite, or any legitimate Grand Lodge in the world, but are recognized



by and have fraternal relations with the Grand Orient of France and the Foulhouze Supreme Council of Louisiana, neither of which bodies are recognized as legitimate by any regular Masonic body. Some branches or organizations of the Cerneau Rite have also claimed jurisdiction over, and have conferred, the Craft degrees—Entered Apprentice, Fellow Craft, and Master Mason—in America, where these degrees are, of right, under the control of the Grand Lodges. Such, speaking in a general, but sufficiently definite, way, is Cerneauism, at least as it now presents itself.

“The Cerneau Rite was introduced within the past few years into many States, our own among the number. It is also a fact that wherever this rite is instituted there have been, and are now, discord and great enmities engendered among our brethren. I do not say whose fault it is, but such is the fact.

“Let us now take a step further. There exists in the United States, also, what is known as the Ancient and Accepted Scottish Rite of Freemasonry, not in any way connected with Cerneauism. Of this rite there are two supreme governing bodies, each having, by mutual agreement, exclusive jurisdiction over its own separate territory. One is known by the title of the ‘Supreme Council of the 33° for the Southern Jurisdiction of the United States,’ of which ALBERT PIKE is at this time Grand Commander, and the other as the ‘Supreme Council,’ etc., ‘for the Northern Jurisdiction,’ of which HENRY L. PALMER is Grand Commander. The former, the Southern Council, was regularly organized in 1801 under the Grand Constitutions of the Rite of 1786, and has had a continuous existence from that day to this, and has subordinate bodies of the Rite in every State within its jurisdiction, which extends over all the United States except the States north of the Ohio river and east of the Mississippi. This Council is written as the Ancestral Council of the World. The Northern Council was organized in 1813, and was ratified and confirmed by the Southern Council, and has had a continuous existence to this day, and there are subordinate bodies of this Council in every State within its jurisdiction, which includes all the States north of the Ohio River and east of the Mississippi. These two

Councils are in accord, and sustain fraternal relations, and have both always been tacitly received and recognized by all legitimate Scottish Rite and other Masonic Grand Bodies of the world, as regular and legitimate Masonic bodies. Supreme Councils of the same Scottish Rite exist in all civilized countries, and are in harmony and friendly relations with each other. Neither of these Councils claim or exercise the right to confer or control the three Craft degrees. Minnesota lies within the jurisdiction of the Southern Supreme Council, and its regularity and jurisdiction here have always been recognized tacitly by this Grand Lodge from the introduction of the Rite to this day.

“The question now arises, Is any action on the part of this Grand Lodge in reference to this subject, possible or legal? Some good Brother inquires, How can we, who are members of this Grand Lodge, the governing body of Ancient Craft or Symbolic Masonry only, determine the legitimacy, or the right or wrong actions, of these Scottish Rite organizations? Perhaps not one-half of the members of this Grand Lodge have any personal knowledge of or connection with them. How can we act intelligently? Let us see. Men act every day of their lives upon matters, sometimes of the gravest importance, and of which they have no personal knowledge, but rely upon what is received by them as credible, sufficient, or lawful information, obtained by communication, inquiry, reading, observation, study. What special information have we as to Cerneauism, its character and purposes? This: The Grand Lodges of Massachusetts, Ohio, Pennsylvania, Kentucky, Colorado, Iowa, California, Nebraska, Florida, South Carolina, Utah, New Hampshire, and South Dakota have taken decisive action in reference to the Cerneau Rite and bodies, some of them declaring these bodies to be illegitimate and clandestine, others declaring them, in words or effect, to be intruders upon occupied territory, some admonishing their members to keep aloof from them, others still enacting that their brethren must come out from them or be liable to expulsion from the Craft Lodges, and various other condemnatory utterances. And who are they who issue such edicts, or afford this information? They are our sister Grand Lodges, the governing bodies



of Craft Masonry, as is this Grand Lodge, composed of our own Ancient Craft Brethren. To all this we may add the like testimony as to Cerneauism given by the Grand Commanderies Knights Templar in Ohio, Connecticut, Pennsylvania, Nebraska, and other States, and the Grand Chapters of Royal Arch Masons of Pennsylvania, California, and our own Grand Chapter in Minnesota. And lastly, the testimony of certain high officials, general officers in the Cerneau Rite, who have renounced it, as Brothers PECKHAM of New York, C. W. TAYLOR of Kentucky, G. H. WALKER of District of Columbia, and others. To those of our Brethren here who have no connection with Scottish Rite Masonry, may not this information be sufficient to warrant them in taking some action in reference to Cerneauism if any is deemed necessary? It may further be asked, Does not the action of the above Grand Lodges put at rest the question of the right of a Grand Lodge to act in the premises? But assuming for a moment that no Grand Lodge or other Masonic body had acted upon this subject, let us now view the matter from another stand-point. I am not invoking now any action on the part of the Grand Lodge. I am only inquiring whether it is competent for us to act if we so desire. And now, let us ask, what relation, or priority of interest, exists between this Grand Lodge, the supreme or governing body of Symbolic Masonry only, and this Cerneau Rite and its bodies that would warrant us, as Craft Masons, in passing any judgment in relation to them any more than we should have, for instance, in legislating in reference to the society of Odd Fellows, Knights of Pythias, the Ancient Order of United Workmen, or like outside organizations? The answer may be that these outside bodies are not, and do not claim to be, Masonic; but the Scottish Rite bodies do claim and assert, first, that they are truly Masonic; second, their members are and must be not any persons indiscriminately, but Master Masons, and as such are under the jurisdiction of this Grand Lodge, Ancient Craft Masonry being the foundation, as they claim, upon which their superstructure is erected; third, the claim of certain branches of the Cerneau Rite to confer the Craft degrees, usurping the rights of the Craft Lodges; fourth,



the intrusion here, as everywhere else, of the Cerneaus is creating bitter strifes, divisions, enmities among our Brethren, dividing and weakening the Lodges, and endangering not only the harmony and success, but the very existence of Craft Masonry, already going so far in this direction in some of our sister jurisdictions, as in Ohio and Iowa, as to get into the courts.

“The Grand Lodge is the conservator of the peace and harmony of all Craft Masons and Lodges under its jurisdiction. It possesses the right of self-protection, self-preservation, and must of necessity have and exercise the right to judge and declare what is Masonic, what is regular, or irregular Masonry, so far as it affects all Craft Masons under its jurisdiction, and what, in a Masonic sense, makes for them good or ill as Masons; and not only has it the right to declare itself thus, but to discipline those who mislead their Brethren or cause disturbances.

“And these are the natural, necessary, inherent, and reasonable powers of every Grand Lodge. Our Grand Lodge Constitution declares that it was ordained ‘to establish order, insure tranquillity, provide for and promote the general welfare of the Craft.’ Its powers are commensurate with its purposes. Section 13 of title 3 enacts that ‘All (meaning all necessary) governmental powers, whether executive, legislative, or judicial, not expressly delegated by the Grand Lodge, are inherent in and reserved to it as the superior governing body.’ It would seem from all this that the relation or privity of interest which exists between the Grand Lodge and the Cerneau Rite and bodies, and also the authority of this Grand Lodge to act in the premises, is quite clear, and here we might close on this subject. But as the subject is one of grave importance, because involving our future welfare, and as we all desire to do that which is right so far as it is given us to see the right, let us, for a moment forgetting all that has already been said, view the subject in still another light, and as affected by principles other than those already stated. In the view of the matter now proposed, we are not called upon to express any opinion as to the legitimacy or the illegitimacy of Cerneauism. There is a great funda-

mental and necessary law of Masonry which at all times and in all American Masonic jurisdictions is recognized and sustained by all legitimate Masonic bodies, and must be upheld by them in order to sustain their own territorial jurisdiction and rights. Simply and briefly stated, it is the law which declares the right of exclusive jurisdiction of a lawfully-constituted Masonic body over territory preoccupied by it, as against all other bodies of the same rite or character. The territory embraced within the State of Minnesota is, and always has been, since it has been a part of the United States, within the jurisdiction of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, established in 1801, and that Rite was introduced and established here under the authority of that Council in 1859, and has had for many years past subordinate bodies of the Rite here and so recognized and accepted by this Grand Lodge and all other Grand Masonic bodies from their first organization to this day, and now comes this Cerneau Rite, claiming to be also legitimate Ancient and Accepted Scottish Rite Masonry, and which was instituted in America in 1807, six years later than the other and in defiance of the other's jurisdictional rights, and enters within the past six years this State, this preoccupied territory, ignoring this necessary law as to Masonic jurisdiction. I am now done with this subject. It is for you, Brethren, to say what, if any, action, this Grand Lodge shall take in the premises.

“There are, as is well known, certain organizations of Capitular, Cryptic, Templar, and genuine Scottish Rite Masonry, not to be more specific, which have existed so long, and have so long been admitted and recognized, at least tacitly and by participation therewith, by Craft Masons, and by all legitimate Masonic governing bodies, as legitimate Masonry and as forming parts of our great Masonic system, that it is doubtless competent for this Grand Lodge to declare specifically our recognition of them, as many other Grand Lodges have done. And I may add that whatever opinion may be held as to the many branches of Masonry and the great number of Masonic degrees pertaining to some of them, which now exist, and while it cer-



tainly could be wished, as a matter of economy and uniform system, that these various branches of genuine Masonry could have been consolidated into one harmonious, connected, and progressive system, it is now too late in the history of Masonry, and these branches of Masonry have become too firmly established and too extensive, and have too long been recognized, to make objection now, or expect any material changes. And it may well be declared that experience and approval for so long a period indicates with great force that these various branches of our Masonic system are a necessity just as they are now constituted. I have said thus much on this subject largely for the purpose of sticking a peg on which to hang several other remarks.

“ While what are usually termed the high degrees are now a valuable part of our Masonic system, and contain much useful knowledge, and are all beautiful and impressive lessons, which any Mason may well desire to learn, as I can testify from personal knowledge, yet we must not forget that every Mason’s primary or original allegiance and support are due to the Craft Lodges. This is demanded of us because Ancient Craft, or Symbolic Masonry takes precedence of all others in age, universality, dignity, and power. But this is not all. Without the Blue or Craft Lodges in Masonry there can be no Masonry at all. All that is above, as is usually said, is but amplifications of the teachings in some respect of Ancient Craft Masonry, and all so-called higher degrees rest upon the Craft Lodges and degrees. It may be said with much truth that the man who has taken the three Ancient Craft degrees is as much a Mason as he can ever be, and without them he cannot be a Mason at all. The deduction, therefore, from all this is, that, however zealous we may be in other branches of Masonry, we must not forget our primary obligations to the Blue Lodges.”

We cannot agree to the views of the Grand Master under the title “ Various other Subjects.” We do not see what the affairs of a Triennial Grand Encampment of any body of men has to do with Freemasonry..



Grand Master KIESTER's address is a very able and interesting paper.

Our notice of Minnesota is so lengthy, because the subjects were so important, that we have not space to refer to the Proceedings of the Grand Lodge.

The Grand Lodge appropriated the sum of seventy-five dollars a month to the widow of Past Grand Master PIERSON.

Right Worshipful Brothers C. H. BENTON, E. W. DURANT, H. R. DENNY, and G. W. MERRILL reported on so much of the Grand Master's address as referred to "Cerneau Rite," generally endorsing his views in a very able report.

The Grand Lodge refused to include in "Orders" recognized by the Grand Lodge the order of "Mystic Shrine, and the order of the Eastern Star."

Most Worshipful JACOB A. KIESTER was re-elected Grand Master; Right Worshipful THOMAS MONTGOMERY was elected Grand Secretary.

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## MISSISSIPPI—1890.

PROCEEDINGS of the Seventy-second Annual Communication of the Grand Lodge, held in the Opera-House, at the City of Greenville, February, 1890.

Most Worshipful WILLIAM G. PAXTON, Grand Master; Right Worshipful J. L. POWER, Grand Secretary.

Grand Master PAXTON's address was very particular as to matters of interest to his own jurisdiction. His tribute to "The Fraternal Dead;" his dispensations; the arrest of charters; the suspension of the Most Worshipful and arrest of the charter of Bahala Lodge, No. 173, are evidences of the condition of the Craft in Mississippi. The Grand Master is conservative and patient. His action in the matter of Bahala Lodge interests the whole Fraternity of Freemasonry. We cordially endorse his prompt treatment of that Lodge. Some of the cases reported by the Grand Master seem to us unworthy of the attention they received.

The Grand Master reports that he has appointed Worshipful Brother SAMUEL W. WRAY Grand Representative from our Grand Lodge. A wise, judicious, and most excellent appointment. Brother WRAY has the confidence and respect of all the members of our Grand Lodge.

We have not observed any subject treated in the excellent address of Grand Master PAXTON that requires special notice. As already remarked, home questions, details of Lodge administration, instruction as to the meaning of the plain words of the constitution and by-laws, and special papers of the Grand Lodge absorbed the attention of the Grand Master.

The question of establishing Masonic Homes has received great attention from many Grand Lodges. These institutions exist in several Grand Jurisdictions. Mississippi is among the Grand Lodges which are now engaged in perfecting the plans for the organization and management of Masonic Homes. Hers is likely to be of value to the proposed beneficiaries.

On this subject we have views that may not be acceptable, but they are sincerely entertained. Much thought has been given to the purpose and conduct of such institutions. Freemasonry is not an eleemosynary or beneficial organization. The Grand Lodge has special duties to perform. As a legislature for the Craft it is omnipotent within the Landmarks of Freemasonry. All that pertains to the law of Masonry thus circumscribed is within the sole, sovereign, and exclusive authority of a Grand Lodge. The powers of Grand Masters are exceptional, as they have inherent powers as well as those delegated. The "gavel" of the Grand Master speaks for the Grand Lodge, and his installation confers on him the authority which the ceremony includes.

We think that a "Masonic Home," as an institution established by, and governed by, and supported by a Grand Lodge, is of doubtful positive benefit. The very management involves questions that may, under some circumstances, produce complications. We doubt if it is a subject over which the Grand Lodge can best maintain final or complete authority. Masonic schools, homes, and kindred establishments seem to us to be out



of the province of Grand Lodge duties. We do not object to such institutions ; far from it ; our present thought is that Grand Lodges are not best qualified to undertake their management and provide for their support and maintenance.

We have in Philadelphia a Masonic Home. It is not under the control or government of our Grand Lodge. Subordinate Lodges contribute of their funds such sums as each Lodge sees proper. The real manager of this Home, the life and spirit of its establishment and government, is our distinguished Brother Past Master General LOUIS WAGNER. Of all men, no one could be better qualified by his energy, ability, mastership of detail, sound sense, quick appreciation of the positive necessities, the anticipation of its needs, his wonderful skill in administration, and the successful results he has attained, than Brother General WAGNER has shown in the establishment and management of the old men's home. The success reached grows out of the fact that it is conducted by what might be called voluntary efforts under a most sagacious official head and manager.

In a word, from our own experience at least, we rather incline to the separation of such institutions from the control of Grand Lodges. A Grand Lodge of Free and Accepted Masons cannot, as we believe, assume to perform any duties that are not within those strictly defined by the Landmarks of Freemasonry. It is Freemasonry only, and its laws, usages, traditions, and customs, its "Work" and the maintenance of authority, that demarks the powers of Grand Lodges. Anyhow, we wish success to all such agencies for the benefit of those who are undoubtedly worthy of the care they need and are unable otherwise to obtain.

The Committee on Laws and Jurisprudence made a report on questions submitted to it. The report on Question 5 is in our opinion wholly indefensible on any true construction of "disability" in a candidate. We hold that the answer to Question 7 is incorrect. If A borrows money of his Lodge on *personal* security of his Brethren, a refusal to pay violates no Masonic law. It is not a Masonic offence. The Lodge, rather, was in fault in conferring the degree without payment of the fee.

As to the answer of Question 12, we cannot agree with the



committee. A Lodge has jurisdiction only over violations of Masonic law. It is not to be made a tribunal to administer profane laws. If a member of a Lodge has violated the profane law, the profane tribunal that administers that law must try him. If he is found guilty, then the Lodge may bring charges against him for unmasonic conduct, and in the specification set out the fact. Its jurisdiction then attaches, for a Masonic offence.

These remarks cover much of the reports of the Committee on Grievances and Appeals.

It is unfortunate that some Lodges delight to play "court."

We congratulate our Right Worshipful Brother A. H. BARKLEY, Chairman of the Committee on Correspondence, on his able, thorough, and most excellent report. We were impressed with its introductory paragraphs, and were thus prepared to enjoy the whole of it as we read page by page. Let us say, now, we have finished it; that his "Conclusion" is a fit accompaniment of its beginning. It is a gratification to commune with a well-stored mind, and a thinker, who *thinks*. Our esteemed Brother has already earned his laurels as a "reporter." May he long continue to be a teacher of Masonic law. He is yet destined to be an accepted Masonic authority.

Most Worshipful JOHN RILEY was elected Grand Master; Right Worshipful J. L. POWER was re-elected Grand Secretary.

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## MISSOURI—1890.

PROCEEDINGS of the Seventieth Annual Communication of the Grand Lodge, held in Masonic Hall, at the city of St. Louis, October, 1890.

Most Worshipful THEODORE BRACE, Grand Master; Right Worshipful JOHN D. VINCIL, Grand Secretary.

The annual address of Grand Master BRACE was presented.

The Grand Master refers to the fraternal relation of Missouri with the Grand Lodges with which it has Masonic intercourse. The Grand Master makes the following remarks as within the

purview of Grand Lodge growth and harmonious intercourse with other Grand Lodges. They are so well considered and so well stated that we venture to quote them.

“Printed copies of fifty-five of these Grand Bodies have been received during the term, and, as will appear from the report of the Committee on Correspondence, peace, harmony, and prosperity prevail among the Craft generally. In the widely-extended domain occupied by these Jurisdictions, the inhabitants of which are among the most intelligent, moral, and enterprising in the world, the venerable Institution, guided by its Ancient Landmarks and steadily maintaining its time-honored usages and customs, is keeping step with the advance guard in the highest civilization of the age, and shows a growth commensurate with that of the progressive people in whose midst its work of beneficence is being done in its own particular way. . . .

“Before proceeding to the consideration of purely domestic affairs, I desire to call your attention to the necessity of some legislation whereby good citizens of Missouri, residing upon the borders of the State, who desire to become Masons, but whose homes are not conveniently accessible to a Masonic Lodge in this State, and are nearer to one in an adjoining jurisdiction, may become members of a Lodge in such adjoining jurisdiction, and *vice versa*.

“To meet this want, the Grand Lodge of Iowa, in the true spirit of Masonic comity calculated to promote the interests of all contiguous jurisdictions, has enacted the following general law :

“‘That in cases where a contiguous Grand Jurisdiction has or shall enact a like provision as to this Grand Jurisdiction, and shall give its concurrence hereto, a subordinate Lodge in this Grand Jurisdiction may receive the petition of a resident of such Grand Jurisdiction for membership, either by affiliation or petition for the degrees, in any case where the petitioner resides nearer to the subordinate Lodge in this Grand Jurisdiction than to a Lodge in the jurisdiction of his residence. And in all cases of such reciprocated enactments, the same right is extended to such Grand Jurisdictions as to residents of this Grand Jurisdiction.’



“I recommend that some action, having in view the same object, be taken by the Grand Lodge of Missouri at its present session.”

The Grand Master shows by his address a very careful supervision of the affairs of his jurisdiction. He feels that there are occasions when prompt action must be taken to prevent the spread of error, even if it is unintentionally committed. The effect of any error is in the fact that it is not corrected before the incidental results are recognized. It is very difficult often to explain what, if prevented, would obviate such necessity.

We have read the critical remarks of the Grand Master on the action of several Lodges, and feel that the Craft in Missouri needs training in the strict compliance with established Masonic Law. The Grand Master remarks that a necessity exists for an “early, complete, and thorough revision and codification of our Laws.”

We have read the decisions of Grand Master BRACE, as reported, and regard them as appropriate to the cases to which they apply. There are conditions in some of these cases with which we are unfamiliar in our experience.

The Grand Master speaks with the most feeling sympathy with the Masonic Home. It is a noble institution, and it has the support of the Craft in Missouri.

The remarks we have taken the liberty to make as to the prompt correction of error are sustained by the following from the report of the Committee on Grievances and Appeals,—viz., “The Brethren are becoming better acquainted with Masonic Law.”

The report of the Committee on Grievances and Appeals is very interesting. We do not see what jurisdiction the Lodge had in the case of Lodge No. 86, Decision No. IV. It was not a Masonic offence charged, and for no other can a member be tried by a lodge. Violations of the law of the land are not triable in Masonic Lodges, as we believe. Too much mercy was shown, we think, in the appeal from Lodge No. 180, Decision No. VI.

The report of the Committee on “Masonic comity” is very judicious.



Grand Lodge resolved to hold its next annual session at Kansas City.

The action of the Grand Lodge on the Masonic Home is worthy of the congratulation of the general Craft for the earnest zeal manifested in this most excellent Masonic institution. The Grand Lodge appropriated five thousand dollars for the present necessities and any contingencies that may arise. This practical Masonic generosity speaks louder than words. Missouri shows her faith by her works.

Our beloved and esteemed Brother VINCIL made his annual report on correspondence. It is an elaborate treatise on very many questions that have been brought to his notice by the Reports of Committees on Correspondence. He has examined the proceedings of Grand Lodges, and quotes as his ripe experience suggests may be useful for the information and instruction of those who read his report. Who that has the opportunity fails to do this and be instructed? But it is not easy to convey to those who cannot examine the report a just estimate of its value.

Our beloved Brother writes with the earnestness of an advocate, the force of a thinker, the knowledge of an expert, the deliberation of a judge, the subtleness of a critic, the spirit of a controversialist, and the courtesy and kindness of a Mason. His report is, after all, more in the nature of a treatise on Masonry and Masonic law than a review of Grand Lodge proceedings. He elaborates, examines, analyzes, and condenses. Therefore it is that our beloved Brother has gained the place he now occupies as a foremost Masonic authority.

We do not always agree with some of the views our Brother expresses, but that may be evidence that we are in error.

It is not necessary to say that we have as decided opinions on the jurisprudence of Masonry as any other brother who has devoted forty years to its consideration. Neither is it necessary to say that the expression of these opinions is free, we hope and believe, from any intent or purpose to dogmatize. Such a purpose, if apparent, detracts from the value of such opinions.

To seek by hypercriticism to avoid the direct issue involved in the expression of these opinions is not argument. Contro-

versial efforts are, in their proper place, often of value. They show the dexterity of mental action. They prove that the reasoning powers are flexible, and, like the expert fencer, thrust at the body of the argument thus assailed with directness, if not with success.

In reviewing the opinions of the Committee on Correspondence the profane controversial method is out of place. Our beloved humorist and Brother, VINCIL, has given up the muscular-Masonic-mental use of the *flail*, and now exhausts his energy in facetiousness, which to read is painful.

The ambling frolicsome view in literature of any kind is only attractive when the author is conscious of his purpose. It will hardly be permissible if it depends on the concatenation of words themselves that are of too feeble a meaning to unite them in forcible expression. So that, if the intended irony or satire lacks strength or point, and the humorous style is adopted to cover up this weakness, facetiousness is a failure.

Our very dear Brother VINCIL and his coadjutor, our very dear Brother DRUMMOND, have both tried the *flail* in their belaboring our views heretofore. If we are not mistaken, this Masonic implement in their hands was not so potent as desired, and it is now not used. Dear Brother VINCIL has made facetiousness take its place. Thus far it is not a success. The *flail* was designed to hurt us; it hurt the operator most. Facetiousness is now adopted to annihilate us. We still live.

But as it is always best to give authority on which criticism is made, we take the liberty to reproduce here some authority for dear Brother VINCIL's last invention.

Brother VINCIL, like Brother DRUMMOND, does not like, can hardly tolerate, our ignorance. It is their right and duty to expose it. Do not try to succeed by dogmatic negation, in the habiliments of the harlequin. That is not "Masonic clothing." Nearly all our humble, modest suggestions are either *flailed*, or, now, subjected to the decomposing influence of irony or satire. It grieves us. The painful effect on competent literary Masonic students must be marked. We fain would never again give cause for its ineffectual use.



Brother VINCIL, in his last report on Correspondence, is thus ambling in facetiæ. We quote it all as published. (See Appendix, page 161.)

“ In my last review of Pennsylvania I called attention to the fact that a corner-stone had been laid by the Grand Master, as shown in his report to the Grand Lodge. I asked some questions about the work having been done properly, and assumed that the work had been done with an *open Lodge*, or by one *not opened*, and asked for ‘an explanation from my dearly loved Brother VAUX.’ Here is his explanation :

“ ‘ The Grand Master of Pennsylvania was invited to lay the corner-stone of this library. The Grand Lodge, in its organized capacity as a Grand Lodge, had nothing to do with it. The Grand Lodge of Free and Accepted Masons of Pennsylvania, as a Grand Lodge, never has laid a corner-stone, nor in any way presented itself as an organization in its collective and organized official character in public, for any purpose.

“ ‘ The Grand Master, in this, as in all like cases, invited the Grand Officers of the Grand Lodge, and members of the Grand Lodge, in their personal, individual character as Masons, to be present.

“ ‘ The printed Ritual directs how each individual shall act in the public ceremony. This rule was followed, as in all cases of like character. The Grand Lodge, as a Body, was neither opened nor closed, and the congregated members of Grand Lodge, as a Grand Lodge, had nothing to do with these ceremonies.’

“ No one can fancy my obligations to Brother VAUX for the above explanation. It explains : ‘ The Grand Lodge was *neither opened nor closed*.’ ‘ The Grand Lodge of Pennsylvania, as a Grand Lodge, has never laid a corner-stone.’ ”

*Surely if Brother Vincil “assumed” the “work” had been done with an “open Lodge” or by one “not opened,” he might “assume” that the Grand Lodge was “neither opened nor closed.” It would not have exhausted his mental power, we think.*



“In the case mentioned, ‘the congregated members of the Grand Lodge, as a Grand Lodge, had nothing to do with the ceremonies’ of laying the corner-stone. ‘The Grand Lodge, as a body, was neither opened nor closed,’ says Brother VAUX. It was just there. A corner-stone was laid somehow, because a ‘printed Ritual’ was used, and the act was reported to the Grand Lodge, and forms a part of its history, though the ‘Grand Lodge had nothing to do with the ceremonies.’ As the ‘Grand Lodge had nothing to do with the ceremonies,’ not being ‘opened nor closed,’ the Grand Officers must have laid the corner-stone ‘in their personal, individual character,’ as they were present. This explains the Pennsylvania method. I am grateful for the information. It requires no less a mind than the able, erudite, and only Brother VAUX to explain Pennsylvania customs. Sometimes it requires Brother VAUX to explain Brother VAUX.”

*What kind of a mind, or how much of a mind it requires to understand the satire here injected, we can only discover by the study of the mind that suggests it. The effort was a painful exhibition of the premature birth of an imperfect conception.*

“Having no comments to make upon their methods, after finding out what they are, I pass on to notice his reference to my remarks concerning the ‘Past Master’s Degree.’

*It is a satisfaction to learn that our Brother has found out what any Mason would know who was not an effervescent thinker.*

“In my last review of his work as a Committee I called attention to his characterization of the ‘Past Master’s Degree.’ Noticing which, he said my statements ‘showed the rapid conclusions, on first impressions, made conspicuous in the clothing of words. Take, for instance, the remarks under the caption “The Past Master’s Degree.”’ From this method of treating a question his readers may conclude that I had not fairly represented his views when I quoted him as saying the Degree is ‘an

excrescence at best.' Fearing that I might have not dealt justly in my quotation, I have examined what he did say, and reproduce the entire declaration here, taken from his charming Salutation, found on page 7, Proceedings of 1888. Is there 'rapid conclusion on first blush impression' in my remark last year that Brother VAUX had given the aforesaid degree a 'parting kick' and called it 'an excrescence?' Hear him in his own strong terms, often stronger than just:

"We think the Past Master's Degree may no longer be regarded as requiring further notice. It is an excrescence at best, that either disfigures or deforms the true ritualistic ceremonial of the subordinate Lodges.

"As a parting word, we feel it proper to remark that a dismembered or deformed body cannot be admitted into Freemasonry, and the body of a ceremony cut in half is within the exclusion.'

"I wish to say that I agree with Brother VAUX that said degree 'is a useless formula.' Did his desire to criticise blind him to my position on the question? I hope not. It cannot be that a mind so well poised and methodical is given to 'rapid conclusions' or acts 'on first blush impressions.' Brother VAUX was quite willing to 'commit the omission' of not noticing my dissertation on 'Perpetual Jurisdiction.' The 'Initial Tie' was more easily passed by than answered."

*It was said by a Marshal of France, on witnessing the charge of the English cavalry at Balaklava, "It was magnificent, but it was not war." So we modestly and fraternally wish here to remark, all this is wonderful, but it is not comprehensible. What it has to do with the question we do not know. Our ignorance is again an offence, and we suppose is triable by the court of criticism of which our beloved Brother is the judge of last resort.*

"I have said that it requires Brother VAUX to explain Brother VAUX. So it does. In my review of his position on what constitutes Masonic offences, as stated by himself in 1888, I quoted his entire statements. My comments were made in all



fairness, taking his own words as the ground of criticism. Hear his reply :

“ ‘ We now here reaffirm our former views and assert that “drunkenness, adultery, embezzlement, assault and battery, false pretences, abuse of credit, borrowing money and not repaying it, sharp dealings that are akin to what is called ‘cheating,’—all this class of acts in the social, personal intercourse of business-men which are prevented or punished by profane law, are not Masonic offences. There is an adultery which is within the jurisdiction of Masonic Lodges.

“ ‘ Profane laws enacted for the protection of society against personal acts of individuals, called crimes, are both preventive and punitive.

“ ‘ A Lodge is not justified by any rule of Masonic Jurisprudence to try a Brother charged with any one of these acts *as a Masonic offence*.

“ ‘ Could a Lodge try a member for murder? Murder is no more nor less a Masonic offence than assault and battery. By what principle or practice in Masonic Jurisprudence can a Lodge determine the degrees of killing a human being? Can there be a Masonic justifiable homicide, or a manslaughter, or any other degree that the profane law recognizes.

“ ‘ The circumference which limits the power of a Lodge over the committed acts of omission or commission of its members excludes all personal individual action which is not regulated by the letter and spirit of the three fundamental provisions of the Masonic Code.

“ ‘ Once permit a majority, or three-fourths of the members of a Lodge, to sit as a court to try and punish its members for their personal, social, individual conduct, as members of society, or the community, and the worst that could follow would be that such Lodge, usurping such power, would administer it by force. Anarchists could do no more and have done no worse.

“ ‘ No! no! that is not Freemasonry. Masonic law is as plain to be understood as the law on the “Tables of Stone.”’

“The foregoing definition and views would seem to put to rest the question at issue? Brother VAUX defines various



crimes as not being Masonic offences, even including adultery and murder. A charge must not be for any of the enumerated offences above. I thought at one time his position was so defined as to be understood, but in his review of the Texas Proceedings he spoiled all my fond hopes for the venerable and much loved Brother. Hear his reply to the Texas Committee:

“ ‘We beg to suggest that a Masonic Lodge has no power or authority to try a member, or any Mason, for acts violative of profane laws, of social or business relations. There are well-known Masonic offences for which Masons can be tried by Masonic Lodges. A Lodge is not a court to aid in the administration of profane laws. It is an indisputable truth that Masonic Lodges can only try Masons for Masonic offences. Let profane tribunals attend to their duties, and let Masonic Lodges attend to their own business.’ ”

“ In the above extract it is made to appear that there are two kinds of acts or offences; one class may not be tried by a Lodge, the other may be tried. ‘A Masonic Lodge has no power or authority to try a member or any Mason for acts violative of profane laws.’ This is one class, and must not be tried. ‘There are well-known Masonic offences for which Masons can be tried by Masonic Lodges.’ This is another class, and may be tried. In the class which may not be tried he places ‘adultery’ and even ‘murder,’ declaring that a ‘Lodge is not justified by any rule of Masonic Jurisprudence to try a Brother charged with any one of those acts as a *Masonic offence*.’ There may be a distinction and a difference in the mind of our venerated and venerable Brother VAUX, but he alone can make it appear. I repeat that Brother VAUX alone can explain Brother VAUX. Here is his explanation. After affirming that a large number of *crimes* are not *Masonic offences*, he said that those crimes may be so outrageous as to demand investigation and action as follows:

“ ‘Such conduct is within the power of the Lodge to investigate, and if charges are preferred, and adultery, drunkenness, or either of the class named are relied on as specifications to support the charge, then it is for the Lodge to determine the

facts, and pronounce its verdict, and apply the penalty. There can be no doubt that unfitness for membership in a Lodge on such charges is sufficient cause for Lodge action. Unfit to be a member of the Lodge!! What better ground for the trial and prompt punishment of such a person?

“EUREKA.

“At last I have found it. Brother VAUX has explained Brother VAUX. Murder, adultery, drunkenness, embezzlement are not Masonic offences. But if they ‘so outrage the best interests of society as to bring disgrace, etc., on Masonry,’ ‘a charge of conduct unbecoming a Mason’ may be preferred. Then murder, adultery, embezzlement, or any other crime against ‘the best interests of society’ may be relied on as a specification to support the charge. Again I shout ‘EUREKA.’ Murder is not a MASONIC offence, but ‘conduct unbecoming a Mason,’ and may be relied on simply as a specification in the trial. At last we have reached the desired haven. Here we rest. Crimes of all grades enumerated, committed against the laws of God and men, are not Masonic offences, but simply specifications. I am so glad to have been conducted to a right understanding of my beloved Brother VAUX’s position. We are in full accord. We, of Missouri, have been doing just what he so ably defines, except we make the charge ‘GROSS UNMASONIC CONDUCT’ instead of ‘Conduct unbecoming a Mason.’”

*So murder is gross unmasonic conduct, why not unbecoming a Mason? T’other or which?*

“Perhaps we should be more considerate of the feelings of drunkards, adulterers, murderers, embezzlers, etc., and make our charges as mild as possible by designating them ‘conduct unbecoming a Mason’ and a gentleman rather than ‘GROSS UNMASONIC CONDUCT.’ We may modify our form of charges. But then, to keep company with Brother VAUX, we would have to specify the thing done or crime perpetrated in order ‘to support the charge.’ So, where is the difference after all, Brother VAUX?”



*Yes, my dear Brother Vincil, where is the difference? Then, why all this attempted arraignment of our ignorance. If it pains, or annoys our Brother to be saluted affectionately, we will try to moderate the expression of our love for him, but we never can cease to feel it.*

*The charge of "conduct unbecoming a Mason" is ample for all the purposes involved in it. Conduct unbecoming a Mason is behavior, acts, habits, violation of profane laws, which in a Mason bring disgrace on the Craft. That behavior is "unbecoming a Mason" for the reason it disgraces the Masonic society of which the Brother is a recognized member. A single act, even murder, may not necessarily bring disgrace on the Lodge or the Brother. He cannot be tried for that act by a Lodge, for that act is not a "Masonic offence." There are no degrees of offence on which the charge must be based. Gross unmasonic conduct is the charge, but the specification is conduct unbecoming a Mason. Present the facts that are triable. There are many acts of a Mason that are more or less gross. Their true character is discovered on the trial. The punishment on the charge, if the specifications prove the highest form, even gross unmasonic conduct, and the guilt is proven, will be ample to meet all the requirements of Masonic law. We hope our Masonic Brother (is this salutation more agreeable?) will indulge his badinage, for it is very agreeable to us, and very amusing. May we reciprocate with this attempt at ambling frivolity. We are too ignorant to be a cynic and too unlettered to be ironical. Our words are words of truth and soberness.*

*"I have enjoyed this little badinage with my beloved Brother, and only fear he may become so affectionate in his reply as to rise to the full dignity of a rebuke to my dallying with his very peculiar methods."*

*No, not dallying with "his [my] very peculiar methods," but dallying with a desire to be humorous without success.*

*"Brother VAUX forgot to account for the origin of 'Masonic flail,' which he assumed I had invented as a new Masonic tool.*



It was so much easier to *commit an omission* on that little point than to acknowledge that he was worsted in a simple bout with the implement he said Brother DRUMMOND had employed upon him some years ago. Brother VAUX will understand."

*No! neither Brother Vaux nor anybody else can; it is so effervescent as to be invisible.*

"Brother VAUX is not, like myself, 'so effervescent,' but he is very adroit. He closed his admirable review of Missouri by saying, 'We take leave of our Brother with the most *poignant regret*.' Why, oh, why this pain? Why, oh, why those tears? In goodness let it be 'only for a season.' Cast aside that pain, and dry those tears, my beloved Brother VAUX. I hope we may not only meet again in the fields of mutual labor and fraternal endeavor, but even in the flesh, and have a good old-fashioned greeting as when I saw you last in the midst of busy life in your own great city of 'Brotherly Love.'"

Our Brother accuses us of the adroit use of words. This, coming from the writer of the above extracts, is the *ne plus ultra* of the humorist. It is a most charming example of that serenity of mind and self-complacency which add such grace to the literary style of the critic.

One word more. The question as to "physical disqualification" is attracting attention. There are differences of opinion as to what physical defects prevent initiation. The "perfect youth" standard is objected to because the *progress of this age* is too enlightened to yield obedience to the old worn-out doctrines of the past. This is the substance of the objection to deny maimed, defective, mutilated men the initiation into Masonry. It is argued further that physical defects have no influence on moral character. If a man is morally without defect or blemish and mentally sound,—that is, not insane,—he may be physically unsound and yet be admitted into Freemasonry.

The answer is short and full. Physical unsound conditions are often the cause of crime; the scientists and physiologists have established the principle, both from reason and evidence,

that crime and physical unsoundness are often cause and effect. Physical influences on moral conditions are therefore often harmful.

How far a mutilation may be overlooked is to be determined by the assertion that one jot or one tittle taken from the law impairs, weakens, mutilates the law. Omit a word of two letters, or a single letter from the law, and the law is something else than the ordained, established law. Take one word of three letters from the Masonic Ritual, and it is no longer Masonry. Take a thumb, or a joint of a finger, from the physical man, "the perfect youth," and he is not a man, because he lacks the entirety of a perfect man. The principle is eternal. The Landmark is eternal. Yes, man made the Landmark eternal; yes, man made it so, because, in this, man followed God's law. Principle is eternal, and a Landmark is a principle. Gravitation is a principle. God ordained it. Man using this principle in his needs, and life, founds an eternal principle on God's law, for the preservation of his instituted purpose.

We close our short notice of our Brother VINCIL's review of Pennsylvania with the assertion that we again take leave of our Brother with "poignant regret," which may be translated as *very painful* regret. So it is, even for a season. We regret the amusement we are to lose for a time, if God so will. We regret the labor of critical review of our small attempts as a contemporary colleague of our Brother which he devotes to us. Many other regrets exist on the occasion of closing the notice of Missouri for the past year. As to the "tears we shed," well, they are the overflow of our *emotion*, which is not in the vocabulary the fleshly nature adopts.

If it shall please God to grant us the opportunity to meet Brother VINCIL in the flesh, we will try to convince him that, as an humble admirer of his Masonic ability, virtues, and generous bearing, we will give place to no more sincere or earnest of his Masonic Brethren or personal friends.

Most Worshipful GEORGE E. WALKER was elected Grand Master; Right Worshipful JOHN D. VINCIL was re-elected Grand Secretary.



## MONTANA—1890.

PROCEEDINGS of the Twenty-Sixth Annual Communication of Grand Lodge, held in the Hall of Livingston Lodge, No. 32, at the city of Livingston, in the county of Park, September, 1890.

Right Worshipful WILLIAM T. BOARDMAN, Deputy Grand Master ; Right Worshipful CORNELIUS HEDGES, Grand Secretary.

Grand Master BOARDMAN stated that Most Worshipful Grand Master ANDERSON had suddenly been taken ill at his home, and, not being able to be present, no address was presented.

The Grand Secretary visited the Grand Master after the close of Grand Lodge and obtained so much of the Grand Master's annual address as he had prepared, which is printed in the report of the Proceedings of the Grand Lodge.

The address rebukes the common use of profane language among the Brethren. He suggests the necessity of making a study of the "catechism" of the degrees, so that candidates may be instructed. He urges the importance of qualifying the Brethren to teach the Ritual, "calling from one degree to another, conferring degrees, going through the routine work of making motions to receive and dispose of petitions and other matters, and disposing of reports of committees."

His advice is quaint, but of great importance to Lodges.

The decisions reported are not made in a Masonic judicial spirit. The law is the law, and three, nor thirty-three violations can raise a question if it is the law.

We do not know what the Ahiman Rezon of Montana declares to be the prerogatives of a Grand Master, but we do know that a duly elected and installed Grand Master has, by the installation, certain powers that come out of the incidents and essentials of the installation that neither the Ahiman Rezon nor the votes of the Grand Lodge can impair, weaken, or destroy.



The Chairman of the Committee on Fraternal Correspondence reported the recognition of the so-called Grand Lodge of New Zealand.

The reasons given are about as appropriate as if they were for the recognition of a so-called Grand Lodge made so by a crowd in the public streets.

The chairman stated his annual report was not yet completed, and it was voted to print it when finished in the Proceedings of the Grand Lodge.

The Craft in Montana is prosperous. We are gratified on reading the Proceedings of the Grand Lodge to find Freemasonry is establishing itself on the only foundation,—the usages, customs, Landmarks, and traditions of our ancient and honorable Fraternity.

Those who have long been in the reportorial corps of Grand Lodge reporters on correspondence are familiar with the reviews made by our respected and esteemed Brother Right Worshipful CORNELIUS HEDGES. He stands very high as a Masonic author. He is learned in Masonic law. He is master of the pen, and his reports are admirable. The one we are now considering is an example of his ability. His review of Maine is a model. We tender him our fraternal love and respect.

Most Worshipful WILLIAM T. BOARDMAN was elected Grand Master; Right Worshipful CORNELIUS HEDGES was re-elected Grand Secretary.

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## NEBRASKA—1890.

PROCEEDINGS of the Thirty-third Annual Communication of the Grand Lodge, assembled in Freemasons' Hall, at Omaha, June, 1890.

Most Worshipful JOHN J. MERCER, Grand Master; Right Worshipful WILLIAM R. BOWEN, Grand Secretary.

There were sixteen Past Grand Masters present.

A committee was appointed to arrange a programme for laying the corner-stone of the new City Hall at Omaha.

The Grand Master in his address says,—

“The chief defect in the management of many Lodges is their anxiety for work and the consequent increase of members at the expense of almost all the other essentials of Masonic purpose and practice.

“These evils will continue to annoy and embarrass until the Brethren learn to appreciate the fact that, unlike all other organizations, Masonry derives no strength from numbers merely, that intelligence and virtue are the only proper prerequisites for admission to membership, and that true prosperity consists in the cultivation and practice of the moral and social virtues. A more intimate knowledge of the history, laws, and customs of the Craft, obedience to its requirements, and a willing compliance with the obligations of Masonry in the spirit of love, honor, and truth will do much towards elevating our Masonic standard.”

There were twelve Lodges constituted, and thirteen “Dispensations” were issued by the Grand Master for new Lodges and thirty Special Dispensations issued for Lodge action.

We fear that the Craft in Nebraska is growing too fast. The Fraternity of Freemasons in all jurisdictions has a deep interest in conservative, careful legislation on the requisite attention to the selection of proper material. Once made a Mason, then it is not easy to rid the Lodge of imperfect or improper members.

The decisions of the Grand Master we have read with attention. We quote as follows:

“In Masonry there is no statute of frauds or limitations, neither is it governed by statute or common-law rules. The question in every case of Masonic offence is, ‘Has the Brother violated the laws or principles of Masonry?’ If so, he is sub-

ject to discipline, no matter whether it is an offence against the law of the land or not.

“A visitor has a right to know that the Lodge he proposes to visit is a legal body, and he has the right to inspect the warrant or charter at a proper time, but he has no right to put the Lodge or its officers to any trouble or inconvenience while at work. The Master would also be justified in refusing to allow the charter or warrant to be taken out of the Lodge-room while the Lodge is in session.”

We do not agree that a visitor has any right to ask for or inspect the warrant of a Lodge he proposes to visit before going through an examination.

“A candidate being asked the constitutional questions, answered, ‘No.’ The duty of the Lodge is to return the fee to the candidate and inform him that so long as he holds such belief he cannot be made a Mason.”

We fully agree to this decision as Masonic law.

“The first duty of every Mason is to obey the mandates of the Master. But if that mandate is unlawful or oppressive, he will find his redress in the Grand Lodge, which will review the case and render justice. This spirit of instant obedience and submission to authority constitutes the great safeguard of the Institution. Freemasonry more resembles a military than a political organization: an order must at once be obeyed. Its character and its consequences may be matters of subsequent inquiry. The Masonic rule of obedience is like the nautical,—imperative. Obey orders even if you break owners.”

We fully endorse this as undoubtedly correct in Nebraska and in every Grand Jurisdiction.

Grand Master MERCER makes a most interesting and exhaustive reference in his address on the relations of that schismatic and disturbing and intolerable nuisance, “Cerneauism,”



with the Grand Lodge of Nebraska. We would earnestly wish every true Freemason could read it. But it is beyond possibility to devote space to reproduce the twenty pages of small type devoted to Grand Master MERCER's discussion of this subject. He rejects the whole thing as unmasonic. He issued an edict to carry out the order of the Grand Lodge in opposition to the "Cerneau Rite," and was opposed by a subordinate Lodge which defied his edict. He took away its charter, was subjected to attempted adverse action of Grand Lodge, and was sustained by Grand Lodge. He states all this in minute detail.

If ever a case demonstrating the true character of this abominable association of everything but Freemasons was needed to demand its extinction by Grand Lodge authority, Grand Master MERCER has shown it in his address.

We attempted to extract from this address some part that admirably stated sound Masonic law on this subject, but we found it was mutilating the paper without giving the full treatment of the whole question which justice to Grand Master MERCER demanded.

In Pennsylvania we had some experience on this subject. Our Brethren were too devoted to the Grand Lodge, and too sincere in their attachment to Masonic principles and teachings, and too well instructed in the obligations due by them to the Supreme Masonic authority, to require more than a kind, fraternal, and affectionate admonition as to the results of their association with a clandestine body to remain in membership with it.

Very much of the trouble in Nebraska, we think, came from those who were wholly ignorant of Masonic law. This will ever be the case of Lodges that take everybody into membership. Moral deformities, like physical deformities, ought to be ascertained before report in favor of the admittance into the Craft of imperfect material.

How often it is that weak-minded men are ever agitating because they cannot discern the distinction between notoriety and reputation! So many are misled by this confusion of mind that much of the trouble in human associations arises from this

cause. Freemasonry has the means within itself to save it from this condition of affairs in its Lodges. If it do not use them, they must suffer the consequences.

No report from the Committee on Correspondence.

Most Worshipful ROBERT E. FRENCH was elected Grand Master; Right Worshipful WILLIAM R. BOWEN was re-elected Grand Secretary.

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### NEVADA—1889-90.

PROCEEDINGS of a Special Grand Communication of the Grand Lodge, held in the Hall of Winnemucca Lodge, No. 19, at Winnemucca, September, 1889.

Most Worshipful CHARLES W. HINCHCLIFFE, Grand Master; Very Worshipful C. NOTEWARE, Grand Secretary.

The Communication was held to lay the corner-stone of the Masonic Hall of the Lodge.

PROCEEDINGS of the Twenty-sixth Annual Grand Communication of the Grand Lodge, convened in Masonic Hall, at Carson City, June, 1890.

The same Grand Officers.

The opening paragraph of the address of Grand Master HINCHCLIFFE is so reverent and appropriate, and expressed in such excellent style, that we cannot resist quoting it for the instruction of the Brethren of the Grand Lodge of Pennsylvania.

*“Brethren of the Grand Lodge:*

*“With grateful hearts we acknowledge the great and continued blessings of Almighty God, who has aided and directed us throughout the past year, and who has blessed us with peace and health, enabling us to again meet in Annual Communication and advise for the best interests of the Craft. We recog-*



nize fully His guiding hand in all the good that has come to us, and humbly implore for the future a continuance of His mercy and protecting care."

The Grand Master refers to an invasion of jurisdiction by the Grand Lodge of Utah. The Grand Master reports that as the only question he was called on to decide, and we give his statement. We regard the case as both odd and amusing. In reviewing the Proceedings of Grand Lodges we rarely find both oddity and amusement.

"The only question I have been called upon to decide emanated from the Worshipful Master of Escorial Lodge, No. 7. A member of a subordinate Lodge within the Grand Jurisdiction of California, but at the time residing within this Grand Jurisdiction, has been served by Escorial Lodge, No. 7, with a notice of warning (as a non-affiliate Mason) to present himself at the nearest Lodge to his place of abode and affiliate with said Lodge, unless, for cause shown, he should be excused by said Lodge, to which notice he replied in writing, advising Escorial Lodge that he was not an unaffiliated Mason, but a member of Bodie Lodge, No. 252, of California, and that he would be pleased to show any Mason, that he knew to be in good standing, evidence of his good standing in said Lodge, when asked so to do in a gentlemanly manner. This reply was deemed by the Master of Escorial Lodge as insulting and uncalled for, and my opinion was asked as to whether or not, under the notice, it was the duty of the Brother above referred to, to properly show that he is a member of some Lodge of Master Masons, and if he fail to do so, was it not the duty of the Worshipful Master of Escorial Lodge to suspend him from all Masonic rights, lights, and benefits? The Secretary of Escorial Lodge having advised me that this Brother had proved to himself individually, as well as to several others, that he was, at the time, a Mason in good standing, I called the attention of the Worshipful Master of Escorial Lodge to this fact; also the claim set forth in his reply



to the effect that he was not an unaffiliated Mason, but a member of Bodie Lodge, No. 252, of California; also that I did not consider the reply as an insulting one. I also advised him as follows: 'Our Constitution and Regulations deal with non-affiliates, not merely suspects; consequently I would suggest that the Secretary of your Lodge correspond with the Secretary of Bodie Lodge, No. 252, of California, and ascertain whether or not the Brother in question is a member in good standing of said Bodie Lodge, as claimed by him. I think the proper course to pursue concerning sojourning Masons, believed to be non-affiliates, should be as follows: The Master of the Lodge should appoint a committee to wait upon the Brother and obtain his statement. If he proved to be a member of some Lodge under sentence of expulsion or suspension, it would be improper to proceed against him as a non-affiliate. If he claimed to be a member of a certain Lodge, then the Secretary should address the Lodge of which he claimed to be a member, and ascertain the facts. The reply thereto would determine as to whether the notice or summons should then issue against the Brother.' "

Brother C. E. MACK presented to the Grand Lodge the following resolution:

"*Resolved*, That the annexed notice is a proper one to be used in requiring non-affiliates to show cause why they should not be required to affiliate:

"HALL OF ESCURIAL LODGE, No. 7, F. AND A. M.,  
"VIRGINIA, NEV., —, 18—.

"*Brother* —:

"By order of the Most Worshipful Grand Lodge and direction of the Most Worshipful Grand Master of the State of Nevada, you are hereby warned (as a non-affiliate Mason) and notified to present yourself at the nearest Lodge to your place of abode and affiliate with said Lodge, unless, for cause shown, you shall be excused by said Lodge

“All Masons in this jurisdiction who, after having been faithfully warned, shall fail or refuse to appear as herein required, or, appearing, refuse to affiliate or show cause for non-affiliation, shall be deemed unworthy of and denied all Masonic privileges, rites, and charities, and shall be suspended from the same. This Lodge now warns you to show cause why you should not be suspended for non-affiliation.

“The next regular meeting of this Lodge will be held on —— at —— o’clock.”

It was referred to the Committee on Jurisprudence.

A communication was received from the Grand Lodge of New Zealand giving notice of the formation of that Grand Lodge. Referred to the Committee on Jurisprudence.

Right Worshipful R. L. FULTON, Chairman of the Committee on Correspondence, reported recognition of the Grand Lodge of North Dakota.

Most Worshipful H. L. FISH, from the Committee on Jurisprudence, reported on the Utah case of invasion of jurisdiction. We feel constrained to copy this report.

*“To the Most Worshipful Grand Lodge of F. and A. M. of Nevada:*

“Your committee to whom was referred the case of JAMES SAMPSON, find that in the petition of said JAMES SAMPSON, presented to Mount Moriah Lodge, No. 2, at Salt Lake City, Utah, on the 14th day of February, 1887, he states, ‘that he had resided within the jurisdiction of said Lodge eleven years.’

“We also find that said JAMES SAMPSON testified upon his honor, as a Mason, in the month of October, 1888, that he resided at Salt Lake City; that he had resided at said place about five years; that he had a business in Nevada, but believed his residence to be at Salt Lake City; that he was the owner of a lot and house and barn, and had been the owner of same at Salt Lake City since 1883; had a wife and family, and paid taxes at said place.

“We further find that, in the case of JAMES McCURDY *vs.*



JAMES SAMPSON, in the District Court of the State of Nevada, in and for the County of White Pine, in the month of February, 1887, said JAMES SAMPSON testified under oath, before said court, that he was then, and had been for the period of fifteen years immediately preceding said month of February, 1887, a resident of the said county of White Pine, in the State of Nevada, and did not then and never had resided in the Territory of Utah. Said testimony is now of record in the files of said Court, and was material to the issue in the case above mentioned, and upon the strength of said testimony the Judge of said Court, Hon. A. L. FITZGERALD, who was then the Most Worshipful Grand Master of Free and Accepted Masons of Nevada, decided said cause in favor of JAMES SAMPSON.

“From the facts above stated, it is evident that said JAMES SAMPSON imposed upon Mount Moriah Lodge, No. 2, of Utah, or testified falsely before the District Court of the State of Nevada.

“On motion of Worshipful TRENMOR COFFIN, the report was adopted, and the Grand Secretary instructed to transmit a copy, together with all other papers in the case in his possession, to the Grand Lodge of Utah.”

Here is another report from the same committee :

“Most Worshipful HENRY L. FISH, from the Committee on Jurisprudence, submitted the following report :

“*To the Most Worshipful Grand Lodge of F. and A. M. of Nevada :*

““Your committee, to whom was referred the communication from the Grand Lodge of New Zealand, find that a majority of the Lodges of Freemasons holding warrants of constitution under the Grand Lodges of England, Ireland, and Scotland, have formed themselves into an Independent Grand Lodge, under the title of the Grand Lodge of A. F. and A. M. of New Zealand; that at its first Communication, on April 29, 1890, a Grand Lodge was opened, and HENRY THOMPSON was installed



as Grand Master ; that regular Grand Lodge business was transacted, Grand Officers were elected and appointed, and the privileges of self-government creditably exercised. We therefore recommend the adoption of the following :

“ ‘ *Resolved*, That the Grand Lodge of New Zealand be hailed as a regularly-formed Grand Lodge, and as of full Masonic authority within that colony.’ ”

We cannot agree with Most Worshipful Brother FISH as to the recognition of the so-called Grand Lodge of New Zealand. We do not see from the report that this so-called Grand Lodge is entitled to be called a regularly-organized Grand Lodge. It is neither sovereign, supreme, nor independent. It is not competent for Freemasons holding warrants from Grand Lodges to establish a Grand Lodge while they are subordinate to Masonic authority which does not sanction their action.

Right Worshipful R. L. FULTON, Chairman of the Committee on Correspondence, made his annual report. We admire the independence of his opening paragraphs. He has formed a method of work as chairman of the committee which is unusual, but we admit justified by his reasons. He certainly gives facts. He does not offer opinions. He avoids controversy. He believes he cannot offer any valuable information to the Craft of Nevada by quoting the views of other chairmen of Committees on Correspondence of the Grand Lodges he reviews. However, let him speak for himself :

“ The fact has not escaped the keen eye of the reportorial staff that the report of the Committee on Foreign Correspondence for this jurisdiction has been made up of many facts and few opinions. This policy was adopted, after mature deliberation and considerable consultation, as being the right course, all things considered. A large experience in journalism taught us that opinions were cheap, but that real facts made a solid foundation for a writer. We have found the people able to generalize from current events as sensibly and correctly as the majority of the self-appointed leaders, and we certainly have felt no anxiety

about the capacity of the Masons of Nevada to correctly sum up and give due weight to the movements in the Masonic world, if properly placed before them. It would be far easier to fill out sixty pages with editorial matter and friendly notices of our fellow-scribes than to sift, classify, and shorten the reports of Proceedings made from the Grand Lodges of the world, but it would not be nearly as useful to our readers, and we should not feel justified in putting them to the expense of paying for printing such stuff when it might be replaced by a concise history of the events of the year.

“The field which opens to a Foreign Correspondent in any of the Grand Bodies, is one of such commanding interest and beauty and power, and one which so invites and blesses the best literary skill and breadth which can be employed, that we have often wondered that this office should be served, and sometimes for years, by a reporter who cannot bring to his duties the offerings of wise counsels, generous and impartial observation, the culture of a fraternal spirit, and the grace and charms of a simple diction, as well in the manner as in the matter of it.

“We appreciate most highly the fraternal treatment accorded us upon our entrance into this distinguished circle, and if we have not seemed to respond as freely as we might, it has been from lack of literary talent rather than Masonic sentiment. We have been more and more entertained and benefited by the reviewing of the different reports, and have felt very often the loss our Brethren sustained by not having access to the originals instead of to a report of the reports.”

Of course the report is concise, and we think a good example of his method as a reporter.

Most Worshipful JOHN W. ECKLEY was elected Grand Master ; Right Worshipful C. N. NOTEWARE was re-elected Grand Secretary.



## NEW BRUNSWICK—1890.

PROCEEDINGS of the Twenty-third Annual Communication of the Grand Lodge, held in the Masonic Temple, at the city of Saint John, April, 1890.

Most Worshipful THOMAS WALKER, M.D., Grand Master ; Very Worshipful EDWIN I. WETMORE, Grand Secretary.

The Grand Master reports that during the year Right Worshipful Past Grand Master B. R. STEVENSON died. He was the first Grand Master of this jurisdiction whose death the Craft of New Brunswick has been called upon to deplore.

The Grand Master reports that the Grand Lodge of Victoria was established "in a legal and constitutional manner." He asks that the Grand Lodge of North Dakota be recognized. A question of the jurisdiction of a subordinate Lodge over certain applicants elsewhere for initiation in Masonry is stated. These persons were natives of Richibucto, and there lived till over twenty-one years of age. They went to Boston, where they lived and worked for six years, coming occasionally to New Brunswick. The question is, where does the right exist to make them Masons? The Grand Master decided Boston. We agree in this opinion.

The Grand Master acknowledges invitations from the Grand Lodges of Connecticut and Illinois to participate in the centennial and semi-centennial celebrations.

No report from the Committee on Correspondence.

Most Worshipful THOMAS WALKER, M.D., was re-elected Grand Master ; Very Worshipful EDWIN I. WETMORE was re-elected Grand Secretary.

## NEW HAMPSHIRE—1889-90.

PROCEEDINGS of the Semi-Annual Communication of the Grand Lodge, held in Freemasons' Hall, at the city of Manchester, December 27, 1889.

Most Worshipful GEORGE W. CURRIER, Grand Master ; Right Worshipful GEORGE P. CLEAVES, Grand Secretary.



The "Work" was duly exemplified.

PROCEEDINGS of the Annual Communication of the Grand Lodge, held in Freemason's Hall, at the city of Concord, May, 1890.

Same Grand Officers.

Grand Master CURRIER delivered his address. There are some matters reported by him which we regret to notice. It may be that it is not our province to criticise the action of a Grand Master of a sovereign Grand Lodge. Certainly not if the subjects to be noticed were domestic in their relations to the Craft. But when the "body" of Masonry is involved, the very essence of the esoteric Ritual, the test of Masonic proceedings, are in peril, then the whole Craft has an interest which demands the expression of opinion from any Freemason. We quote from the address :

"It has become the custom among many of our Lodges at the annual election of their officers to hold public receptions to their friends and ladies, and have their officers publicly installed, and consequently many of our Lodges have asked during the year dispensations for the same, which have been most cheerfully granted."

The Grand Master also reports that he granted dispensations in three instances for Lodges "to appear in public."

He also reports that he publicly installed the officers of a Lodge at New Ipswich.

Now, to all this we feel constrained to enter our serious objections as a Master Mason. It is violative of the spirit of Freemasonry as we understand and were taught its principles. If a "show" is to be set up for the gratification of the curious profane, or to amuse the ill-instructed members of Lodges, not Freemasons in the true sense of Masonry, then hire a travelling "circus."

Now, see the *finale* of these public ceremonies :

“The exercises were interspersed by singing, which made them unusually interesting, and a short address was delivered by Right Worshipful Brother SMITH, Grand Chaplain, which added much to the occasion. At the close of the installation services, the Brethren with their ladies repaired to the banquet-hall, where ample justice was done to finely-spread tables. After dinner speeches were indulged in until we were reminded that it was nearly ‘low twelve.’”

Well, we have only performed a conscientious duty. We are free from responsibility as one Freemason devoted to principles, Landmarks, traditions, and the integrity of the Ancient Craft, that regards innovations as fatal to the maintenance of our Fraternity, organized on the unchangeable foundations laid in the aforetime.

The Grand Master reports that he laid the corner-stone of the soldiers' and sailors' monument to be erected by the city of Nashua, and the corner-stone of the Masonic Temple to be erected in the same city.

Our esteemed Brother Right Worshipful ALBERT S. WAIT presented the general report of the Committee on Foreign Correspondence, of which he is the honored and distinguished chairman. He made a special report recognizing the Grand Lodges of New South Wales, Victoria, and North Dakota.

Right Worshipful JOSEPH W. FELLOWS and NATHAN P. HUNT, the Committee on Trials and Appeals, made a report on the case of Mount Vernon Lodge, No. 15, against Brother EDGAR D. CLARKE. We regard this report as exhaustively elaborate. The facts and the law, the circumstances and the history, do not warrant the time and labor expended. It occupies five pages of small type and omits nothing that even by forced construction of applicability was patent. The facts and law are plain, and a short statement was all they needed to make them easily understood. It is none of our business, we cheerfully and frankly admit, what kind of report a committee of Grand Lodge may feel it necessary to present, but it did take some time and attention to read this admirably-prepared report,



for it is, truly, an able though prolix statement, and after all it was so—— Well, it was——

Our esteemed Brother, a Masonic authority of high distinction, Right Worshipful A. S. WAIT, Chairman of the Committee on Foreign Correspondence, presented one of his most able, forcible, and interesting annual reports. Our Brother gives all that his long experience regards as essential in his review of the Proceedings of Grand Lodges, and the reports of their several Committees on Correspondence. We cannot refrain from expressing our admiration, and acknowledging the instruction gained on reading Brother WAIT'S review of "California," "District of Columbia," and "Maine." We cannot agree with some of the opinions of our Brother. We regret some views which he has expressed. That "Pennsylvania" is *not* among his reviews is a loss to our Brethren.

Most Worshipful FRANK D. WOODBURY was elected Grand Master; Right Worshipful GEORGE P. CLEAVES was re-elected Grand Secretary.

## NEW JERSEY—1890.

PROCEEDINGS of the One Hundred and Third Annual Communication of the Grand Lodge of New Jersey, held in Freemasons' Hall, at the city of Trenton, January, 1890.

Most Worshipful CHARLES H. MANN, Grand Master; Right Worshipful JOSEPH H. HOUGH, Grand Secretary.

Grand Master MANN delivered his annual address. He refers to his action in furtherance of wisely-directed efforts to make the "Work" of the jurisdiction uniform. Surely he has devoted time and careful and earnest reflection to this important subject. We are gratified to see that success is about to reward Grand Master MANN, for it is now assured that the different Lodges of New Jersey will be authoritatively taught the "Work" and "Ritual" as it must be used by them.

Grand Master MANN recites the controversy between New Jersey and New York on the subject of conflict of jurisdiction



known now to Masonic students as the "LEMM Case." We were impressed with the ability with which Grand Master MANN relates the origin and course of this controversy. We hope, for the peace of both jurisdictions, this matter may soon be amicably adjusted. Till then, we hope and wait.

The Grand Master of New Jersey is beset with trouble. Now, it appears from his address that a Master of a Lodge *closed* the grave of a deceased Brother before he *opened* his Lodge for the burial service. Dear, dear! is there no hope for peace, even after death? Well! is it any wonder they have "*public installations of Lodge officers*" in New Jersey?

Grand Master MANN is plain, explicit, sound, and Masonic in his concise reference to the thing called "Cerneau Masonry." We highly commend his most clear and able expression of his views on this Orient monstrosity.

The address of Grand Master MANN is a most admirable paper.

Right Worshipful Past Grand Master VEHS�AGE and Right Worshipful Brother THOMAS W. TILDEN, Committee on Correspondence, made a special report recognizing the Grand Lodge of North Dakota.

Right Worshipful WILLIAM A. PEMBROOK, HAMILTON WALLIS, and Past Grand Master ROBERT T. MOORE, Committee on Jurisprudence, made several important reports. They approve of the action in the several cases of the Grand Master. Decidedly they assert that no member of a Lodge of Freemasons of New Jersey can unite with any offspring of a French Orient.

Our beloved and distinguished Brother Right Worshipful Past Grand Master VEHS�AGE, Chairman of the Committee on Correspondence, presented his annual report. It is cultured, dignified, able, and instructive.

This volume of the Proceedings of the Grand Lodge of New Jersey is a valuable contribution to Masonic literature. Many important subjects are discussed. The full text of the correspondence between New Jersey and New York on the LEMM case is printed for this volume. The address of the Grand Master, the reports of the Committee on Jurisprudence, and

Past Grand Master VEHS�AGE's report on Correspondence make a volume of great value to the Craft everywhere.

Most Worshipful CHARLES H. MANN was re-elected Grand Master ; Right Worshipful JOSEPH H. HOUGH was re-elected Grand Secretary.

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## NEW MEXICO—1890.

PROCEEDINGS of the Twelfth Annual Communication of the Grand Lodge, convened in the Hall of Aztec Lodge, No. 3, at the town of Las Cruces, January, 1890.

Most Worshipful A. H. MOREHEAD, Grand Master ; Right Worshipful ALPHEUS A. KEEN, Grand Secretary.

The Grand Master's address is a very excellent paper. We are gratified at his strong conservative views, and his close adherence to the principles of Masonic law. His address is remarkable for its concise and plain statement of his opinions on questions of general interest to the Craft. His decisions are sound, and apply the jurisprudence of Masonry as it is accepted by the highest Masonic authorities.

His first decision, on physical disqualification, is correct, so, too, as to the third.

He properly explains the question of "Cerneauism," and he stands by the Landmarks of Masonry. Coming as it does from New Mexico, for the information of our Brethren we quote Grand Master MOREHEAD's address on the subject :

### "CERNEAU RITE.

"This question seems at the present time to be taking up a great deal of the time of some of the Grand Lodges ; resolutions have been introduced, decisions rendered, all tending to the abolition of this Rite in the United States. In some instances Grand Lodges have recommended the severance of connections of such members who have availed themselves of this Rite and who are members thereof. This perhaps is as it should be, so far as it



relates to the establishment of said Rite working the symbolic degrees of Masonry in the United States (beyond that, I fancy Grand Lodges have no jurisdiction). The Cerneau Rite, as I understand it, has arisen out of and is a part of (if not in whole) the Grand Orient of France, which is not now recognized by any of the Grand Jurisdictions of the world, not alone for their having discarded from their ritual the God, whom we as Masons reverence and serve, but also the Holy Writings upon which every Mason is obligated. To my mind it is damaging to the welfare of Masonry to accept of any new-fangled dogmas or to attempt to foist upon the Craft any faction which is not in strict accord with the teachings of Masonry, which have been so long in vogue, and which have worked so much good to mankind in the world, and I will here use the language of another on this point: 'The Masonic Institution occupies high ground, and it behooves every Mason to observe its commandments, so far as human frailty will permit, and guard its portals from whatever may impair its beauty or disturb its harmony. If the true principles of Freemasonry were cherished and practised by its members, how beautiful the temple would appear; the best designs of the human heart would be fulfilled, the cause of universal benevolence would be honored and promoted, and the true end and aim of the institution would be manifest in the world.'

"I should not have reverted to this subject at this time, as my ideas may be rather peculiar and may differ somewhat from the majority composing this Grand Lodge as to this question. Not that I may differ with them upon the main question, as my opinion is foreshadowed in the remarks made above, but a question will gain notoriety by discussing it, and in order to forever, if possible, put the question to rest so far as this Grand Lodge is concerned, I have mentioned it; besides, I received a communication from a Brother who desired to know if it would be proper and Masonic for the Brethren of a Lodge under this jurisdiction to organize a Lodge of Scottish Rite Masons, known as the Cerneau Rite? At the time of receiving the communication, I was not as familiar with the said Rite as I have since informed myself; but acting upon and guided by the broad, lib-



eral, and grand teachings of Masonry as I received it over thirty years ago, and which I have endeavored to practise ever since, I suggested to the Brother that it would be a good idea to let it alone; that what we had was good enough and could not to my mind be improved upon."

He refers to the death of Past Grand Master W. W. GRIFFIN in a most fraternal spirit.

The Grand Lodge determined that the City of Albuquerque should be selected as the permanent location of the Grand Lodge.

Right Worshipful Brother MAX FROST, Chairman of the Committee on Correspondence, made his annual report. It is an excellent report. He merits distinction as a reporter, not only by his method of treating the subjects considered, but by the intelligent discussion of such as require special attention. We deeply regret that Pennsylvania was not among those considered.

Most Worshipful F. H. KENT was elected Grand Master; Right Worshipful ALPHEUS A. KEEN was re-elected Grand Secretary.

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## NEW SOUTH WALES—1889-90.

PROCEEDINGS of a Quarterly Communication of the Grand Lodge, held in Masonic Hall, "Castlereagh Street," September 11, 1889. [NOTE.—Where Castlereagh Street is, is not stated; nor does it appear in the printed pamphlet before us where this Communication was held.—REVIEWER.]

The Grand Lodge was opened by Right Worshipful Deputy Grand Master Colonel C. F. STOKES, on account of the illness of the Pro Grand Master. Who the Pro Grand Master was or is, is not set forth, but incidentally it appears his name is "Brother TARRANT."

The Board of General Purposes, newly elected, held its first meeting June 26. A vice-president was elected.

Of course appeals are in order, and several were decided by this Board or the President. One was an appeal from the charge of the Worshipful Master of a Lodge against a Brother for unmasonic conduct and language in the Lodge, "both being highly provocative of a serious breach of harmony among the members of the said Lodge." After a full hearing, the Board found the Brother guilty and suspended him for two years.

It seems that the Grand Lodges of Manitoba, British Columbia, Hayti, and San Domingo have recognized New South Wales. How happy New South Wales ought to feel at the action of the so-called Grand Lodges of San Domingo and Hayti. We would like to know of what *bodies* they are "*Grand Lodges*."

By reason of "*the utter want of interest*" in the Festival by a large number of the Brothers the deficit was £131.11.1.

PROCEEDINGS of a Quarterly Communication of the Grand Lodge, held in Masonic Hall, Castlereagh Street, Sydney, December, 1889.

Grand Lodge was opened by Most Worshipful Pro Grand Master Dr. HARMAN J. TARRANT.

We do not observe any subject considered at this Communication that needs notice. The method of giving notice of motions presented at meetings of the Board of General Purposes, to be reported to the Grand Lodge, may be acceptable to the Craft of New South Wales. We have not yet become familiar with it. We do not like it. As far as our observation extends, it is a novel method. So much as is printed in the published pamphlets of the Proceedings of the Grand Lodge of England—and it is not much—is unlike the form of New South Wales.

ON the 12th of March, 1890, a Quarterly Communication of the Grand Lodge was held in Masonic Hall, Castlereagh Street, Sydney.

The chief subject—indeed, the only "business"—was the report of the Board of General Purposes. It is stated in the report in a single line, thus: "The Grand Lodge of Pennsylvania and the Grand Lodge of Georgia have also intimated

during the interval their fraternal recognition of this Grand Lodge.”

ON the 15th of May, 1890, the Grand Lodge held a Special Meeting at Sydney. It was convened by command of the Most Worshipful Grand Master Brother LORD CARRINGTON “to consider, as Freemasons, what was the best manner of showing our sympathy for the sufferers, and assisting to relieve the distress caused by the recent floods in New South Wales.”

PROCEEDINGS of a Quarterly Communication of the Grand Lodge, held at Sydney, June, 1890.

PROCEEDINGS of the Annual Communication of the Grand Lodge, June 12, 1890.

The Most Worshipful Grand Master presided, and presented his annual address. He was re-elected Grand Master. The address has no interest for the general Craft.

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## NEW YORK—1890.

PROCEEDINGS of the One Hundred and Ninth Annual Communication of the Grand Lodge of New York, held in the Masonic Temple, June, 1890.

Most Worshipful JOHN W. VROOMAN, Grand Master; Right Worshipful EDWARD M. L. EHLERS, Grand Secretary.

Grand Master VROOMAN opens his address as follows :

“ On the 5th day of September, 1781, the DUKE OF ATHOL, Grand Master of Masons of England, executed the original Warrant for a Provincial Grand Lodge of Free and Accepted Masons of the State of New York.

“ Pursuant to that authority, Brother the Reverend WILLIAM WALTER, Provincial Grand Master, and the Grand Wardens notified the Lodges within their jurisdiction to convene on the 5th day of December, 1782, in the city of New York.



“ In response to that notice, five Military Lodges, three Civil Lodges, and one Military Lodge under dispensation, assembled. Thus began the First Communication of the present Grand Lodge of this State. Thirty-two representatives were present, to legislate for nine subordinate Lodges, with an approximate membership of two hundred and fifty. On the 3d day of June, 1890, we begin the One Hundred and Ninth Annual Communication of this Grand Lodge. Nearly eight hundred officers and representatives are present to legislate for seven hundred and twenty subordinate Lodges, with a membership of seventy-five thousand.”

This is growth, surely, and, we hope, a growth that will strengthen the devotion to the eternal principles and Landmarks of our ancient and honorable Fraternity. For, be it remembered, that numbers do not constitute the glory of the Fraternity, but rather, if but two or three are gathered together to maintain the unchangeable truths of Masonry, there the life and spirit best uphold the truths and teachings which come from the aforetime.

The Grand Master's notice of the deceased members is proper and well done. These lights have gone out, and fit it is to mark the vacant places with the symbols of regret.

We cordially unite in the Grand Master's remarks in his address under the caption “ Decisions.”

We trust that the question between New Jersey and New York as to the action of Fort Edward Lodge in New York's jurisdiction, on the initiation of one LEMM, may be submitted to the decision of an expert in Masonic law. The offer so to dispose of it is wise and judicious. To submit the question for settlement, the only issue should be, had New York jurisdiction over the candidate? All other questions should be ignored.

We cannot refrain from the delight we have received from reading Grand Master VROOMAN's sentiments on “ The Grand Orient of France.” This body is no more Masonic than any assembly of people on a street-corner in a great city. It is sacrilege to call it Masonic. True Masons cannot sit in a true

Masonic Lodge with a person hailing from this thing called the Grand Orient of France.

There is sound good sense in Grand Master VROOMAN's suggestions as to the new form he proposes under the caption "Proposed Amendments" to the statutes; as well as his remarks under the further caption of "The Pope and Freemasonry."

The action of the pope, we fear, is based on ignorance of the distinction between Ancient Craft Masonry and those secret political societies in Italy and in Europe which, infidel in fact, are political in purpose.

There is no nearer resemblance between Freemasonry and these bodies than between a lion and a monkey. Once the truth is known, it is not unlikely a better feeling will exist as to our ancient, honorable, patriotic, and conservative, true Masonic Fraternity. Let us wait!

The Grand Lodge of New York is in a prosperous financial condition. The Hall and Asylum Fund is adequate for present needs. Grand Master LAWRENCE has shown during his term of service what could be done by brains, courage, and confidence. Grand Master VROOMAN is worthy to be his successor. We congratulate the Grand Lodge of New York that it has so able and earnest a Grand Master.

We believe all who read Grand Master VROOMAN's address, which he delivered at the opening session of the Grand Lodge, will be impressed with the ability, clear comprehension, and masterly treatment of the various and important subjects which demanded his official notice. It is a remarkable paper. The Grand Master seems to be impressed with the dignity and responsibility of his position. He feels that it is no light burden he has to bear. The judicial spirit which pervades the expression of his opinions and suggestions indicates that he recognizes the duty placed upon him.

This is not to be otherwise. New York is a powerful jurisdiction. With a representation of nearly eight hundred officers and representatives, to legislate for seven hundred and twenty subordinate Lodges, with a membership of seventy-five thou-



sand, the Grand Lodge of Free and Accepted Masons of the State of New York is a great Masonic body.

If the Grand Lodge of the District of Columbia is the *Federal* Jurisdiction, then it will be said New York is the *Continental* Jurisdiction, of the United States. Well may Grand Master VROOMAN congratulate the Craft of New York on its prosperity and strength.

But let us be forgiven if we remark that Freemasonry does not depend on the numerical accumulation of Lodges or their members. The eternally unchangeable Landmarks, traditions, and symbolic teachings of Freemasonry can as well, if not better, be maintained with a few devoted Masons whose glory it is to preserve the great inheritance they possess, that it may be handed over to their successors unimpaired, unchanged, and undefiled, than by hundreds and thousands of members, among whom it is not unlikely the *true* Mason may be without influence.

In a large membership of numerous Lodges it happens that for want of careful and, indeed, continued oversight, errors occur not only in the "Work," but in unintentional violations of the Masonic law. Precedents are thus created. If it is error, it may grow into the accepted rule. We know from our own experience of nearly fifty years how easily this may give rise to differences of work in Lodges. Confusion is thus introduced. To remedy it calls for active effort. To prevent it demands vigilance. In a jurisdiction like that of New York the effect of error is to make error a criterion which is taken up as sanctioned and sometimes adopted by other jurisdictions. It is contended if, in a great Grand Lodge like New York, with its influence, such a proceeding is found, then it is authority.

We venture most fraternally to make these suggestions, because we earnestly hope that the Craft may be taught by New York the undisputed principles of Masonic jurisprudence and Masonic Landmarks, usages, and customs.

The tendency just now is for novelties. Innovations, if attractive in themselves, seduce the untaught and unthinking. New York rests under a grave responsibility. With its posi-



tion in the Fraternity it is looked upon as an example. To maintain our great inheritance from the corroding effects of unarrested errors is a duty as imperative and important as any that the spirit of a hoary and ancient Fraternity has devolved on us. The ages have taught us this responsibility. By our vows we have undertaken to preserve this inheritance for our posterity.

Dear Brethren of New York, pray receive this cry for caution with the friendly, fraternal sentiments that cause us to utter it. It is your influence on the general Craft that occasions our earnest and anxious desire that you may keep the Ark of the Covenant under the wings of that protection which has brought it to us, bright as the sun and fair as the moon, pure and undefiled. Defend it from the insidious attacks of errors, innovations, and novelties. As our fathers, and their fathers, in the Fraternity, let us "receive the same things" they received from the aforetime.

We now return to the consideration of the very able address of Grand Master VROOMAN. Speaking of the Institution, he says, "Our proud possessions are free from any incumbrance." Well has he carried out the wonderful efforts of Grand Master LAWRENCE. The Masonic Temple in New York City is free from debt.

Large sums have been collected for the Fund to establish a Masonic asylum and school for proper beneficiaries.

Appropriate notice is bestowed on the deceased Brethren of the Grand Lodges of New York and other Grand Jurisdictions. The loss to the Craft by the death of Past Grand Master JOHN THOMSON of Pennsylvania is fraternally attested.

Grand Master VROOMAN has inaugurated the plan of district visitations. During the year he paid an official visit to each district, making thirty visitations. This is without precedent in New York. It proves the deep interest the Grand Master takes in the performance of his high duties. The subordinate Lodges are in good financial condition. Every Lodge has made its annual returns to Grand Lodge "complete in all respects." Among the suggestions of the Grand Master, he says that in the absence of work in a Lodge, the reading from time to time of portions of

the Proceedings of Grand Lodge, and also the reports of the Committee on Correspondence, which "contain many gems of Masonic literature," should be had.

The Grand Master does not favor too many "Decisions." We fear the avoidance of the labor of making "decisions" may not best advance the teaching of Masonic knowledge. The truth about Grand Masters' decisions is, that the lack of information confuses the matter decided. Besides, there are often questions submitted to the Grand Master that any well-informed Worshipful Master ought to decide.

We deeply regret that the contention between New Jersey and New York in the "LEMM case" is yet unsettled. This ought not to be. A great jurisdiction with thirty Masonic districts, seven hundred and twenty subordinate Lodges, with a membership of seventy-five thousand, cannot afford to permit such a question as arises in this LEMM case to remain undecided. The integrity of Grand Lodge jurisdictions, the sovereign rights of every Grand Lodge, the confusion that must be created by invasion of jurisdiction, the hurt and injury to fraternal association of Grand Lodges unite in requiring prompt adjustment of cases of territorial invasion.

Under the caption "The Grand Orient of France," Grand Master VROOMAN thus speaks in his address. For the importance of his views we extract as follows:

"THE GRAND ORIENT OF FRANCE.

"On the 13th day of February an official communication was presented to me from the Grand Orient of France, with a request that the same be delivered to the Grand Lodge of New York. A number of alleged Masonic documents, claiming to be the constitution, statutes, and ritual of the Grand Orient, accompanied this communication. In return for these documents that body requested the favor of copies of our constitution, statutes, and ritual, to enlighten itself on the work of the Grand Lodge of New York.

"It is a matter of history that, some years ago, the Grand



Orient of France became false to Freemasonry, and struck from its teaching and its ritual that Landmark which requires a candidate, before initiation, to state his belief in the existence of a Supreme Being. The Grand Lodge of New York, in common with other Grand Lodges in America, thereupon severed all fraternal relations with the Grand Orient, and that interdict still remains in force. With this information before me, and solemnly realizing that the very existence of our Fraternity in this God-fearing, God-loving land of ours depends upon jealously guarding that Landmark of Landmarks, I respectfully declined to receive the communication and documents, and I further declined to furnish a copy of our Masonic law or Ritual to the Grand Orient as requested.

“I am a believer in the old-fashioned Masonic doctrine that teaches the ‘existence of one ever-living and true God.’

“I am a believer in the old-fashioned Holy Bible of our Masonic fathers, and that it ‘is given us as a rule and guide for our faith and practice.’

“Freemasonry is a reality. It is not a mockery. We assemble our Lodge ‘in the name of God.’ We demand of each candidate an affirmative answer to the question: ‘Do you believe in the existence of one ever-living and true God?’ This question is not perfunctory, merely asked for the purpose of complying with the requirements of the Ritual. It is the *heart* of our Institution; cut it out, and the Masonic body is dead. Give it the life-blood of an honest answer, and belief will grow into living faith, into undying love.

“Freemasonry lives only so long as it is earnestly devoted in practice, not theory, to the service of God and the elevation of His image and likeness,—man. By this devotion, which has ever been manifest through the centuries of the past, Freemasonry has reached a higher plane of usefulness than any other human society.

“Believing that I reflected the sentiments of the officers and representatives of this Grand Body in preserving that Landmark, in preserving the purity of our banner, which now worthily bears the motto ‘Holiness to the Lord,’ I refused all



suggestions of Masonic communication with the Grand Orient of France."

We have given much attention to this address of the Grand Master. It contains much, very much, we have not noticed, as we really had not space to devote to many interesting questions.

The Grand Master says, "I have aimed to make this address practical and earnest," and he has realized a pronounced success.

Omitting reference to the Proceedings of the sessions of Grand Lodge, we come to the report of our distinguished Right Worshipful Brother JESSE B. ANTHONY, Chairman of the Committee on Correspondence. He states that his aim in preparing his report "has been thoroughness in the work,"—a triumphant victory over all hinderances, let us remark. He admits that the "principle of condensation has not to any great extent governed us,"—as one hundred and sixty pages of small type prove. To justify himself, our esteemed and beloved Brother confesses, "We could easily have given more, and we could, to a certain extent, have given less." That he did neither causes us sorrow and joy,—sorrow, that he gave no more ; joy, that he gave no less.

This review is masterly. It is remarkable for the wonderful ability shown in the analysis of the Proceedings of the Grand Lodges reviewed, the evidence it affords of the knowledge of Masonic jurisprudence, the charm of its style, and the wisdom of the thoughtful consideration of questions which are suggested by the several Chairmen of Grand Lodge Committees on Correspondence. We sincerely congratulate the Brethren of the Grand Lodge of New York on having devolved its high destiny on such master workmen as VROOMAN and ANTHONY. With VROOMAN and EHLERS at the posts of outlook and direction the Craft in our sister jurisdiction can rest in safety.

We trust these watchmen on the outer walls of the Temple will see to it that innovations, novelties, *isms*, and "all that sort of thing" may never come nearer to the portals than to attract attention and be driven away.

Of course the Brethren of New York re-elected both these Grand Officers.

## NORTH CAROLINA—1890.

THE Grand Lodge of North Carolina, Free and Accepted Masons, convened in its One Hundred and Third Annual Communication, in the Masonic Hall, at the city of Raleigh, January, 1890.

Most Worshipful SAMUEL H. SMITH, Grand Master ; Right Worshipful DONALD W. BAIN, Grand Secretary.

The Grand Master in his address states that one hundred and nineteen years ago [1771], in London, HENRY SOMERSET, Duke of Beaufort, empowered JOSEPH MONTFORT, of Halifax, in the province of North Carolina, as Provincial Grand Master of and for America, to make Masons and constitute and regulate Lodges.

The Grand Master makes some complaint that the secrecy of the ballot is not strictly enforced by the Masters of different Lodges. The ballot is known inside and outside the Lodges, and it appears the ballot has been canvassed. This is a Masonic crime. Every man calling himself a Mason, or claiming to be such by reason of his membership in a Lodge, who is guilty of this violation of Masonic law, should be tried and expelled. The Craft in North Carolina owes to the Fraternity everywhere the solemn duty to protect the Landmarks. Punish, by expelling, every such violator of the Landmarks of Masonry. The secret ballot, the inviolability of the ballot, the positive and unalterable right of a Mason to keep his ballot free from any question is fundamental Masonic law.

We think the Grand Master, in noticing the "Prerogatives of the Grand Master," has not thoroughly considered those inherent powers which constitutions of Grand Lodges cannot impair, and which attach in, by, and at his installation.

A complaint reached the Grand Master that Virginia has invaded the jurisdiction of North Carolina. It may or may not be found supported on examination. We venture to remark that Virginia has suggested, in another instance referred to in this report, a proposition utterly untenable, in a phase of territorial invasion that somewhat impressed us.



The Grand Master calls attention to the great undertaking of his Grand Lodge in establishing the Oxford Orphan Asylum. The Craft merits the commendation of the generous, who believe that little children have a claim for care, which began when our Blessed Lord called them to come to Him.

The Grand Lodge was convened on several occasions to lay corner-stones, and fourteen new Lodges have been established, and the charters of four Lodges have been revived, and five forfeited their charters during the past Masonic year. The Craft of North Carolina may need instruction and oversight, but the energy of the Brethren is pronounced.

The increase in receipts is three hundred and sixty dollars and seventy-five cents over the amount reported to the last Annual Communication for dues, charters, dispensations, and sales of the "Code."

The total receipts on account of The Oxford Orphan Asylum in the year ending December 31, 1889, was twenty thousand five hundred and twenty-seven dollars and forty-six cents. In the last report there were two hundred and fifty-one children in the asylum; since that date forty-eight were received and thirty-nine discharged, leaving now in the asylum two hundred and sixty.

There were seven Special Communications held during the year to lay corner-stones,—viz., at Silver City, to lay the corner-stone of Silver City Lodge; at Duplin Roads, to lay the corner-stone of the Methodist Episcopal church; at Wilmington, to lay the corner-stone of the United States custom-house; at Mill Point, to lay the corner-stone of Clow College; at Hurrell's Store, to lay the corner-stone of Siloam Missionary Baptist church; at Fletcher's Chapel church, to lay the corner-stone; and at Warsaw, to lay the corner-stone of Warsaw Methodist Episcopal church.

The report of Right Worshipful E. S. MARTIN, Chairman of the Committee on Correspondence, is a most admirable, cultured, interesting paper. We have read it with deep interest. Though not prolix, it is full. The ability of the reporter is apparent. We congratulate our Brother on his "work."



Most Worshipful SAMUEL H. SMITH was re-elected Grand Master ; Right Worshipful DONALD W. BAIN was re-elected Grand Secretary.

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## NORTH DAKOTA—1890.

A VERY NEAT PAMPHLET containing the Proceedings of the *First Annual Communication* of the Grand Lodge of North Dakota, held in the hall of Acacia Lodge, at the city of Great Forks, June, 1890, has been received.

Most Worshipful JAMES W. CLOES, Grand Master ; Right Worshipful DAVID S. DODDS, Grand Secretary.

Grand Master CLOES in his address refers to the condition of the Craft of the new Grand Lodge in appropriate terms, and expresses the belief that its Masonic star will shine in the galaxy of Masonic lights in the firmament of Freemasonry.

The Grand Master has already issued dispensations for two new Lodges,—Dickinson Lodge, in Stark County, and “Star of the West Lodge,” at Minot, Ward County.

We find, as in the beginning of days, evil entered into Acacia Lodge. It seems one of the officers-elect was deemed unworthy of the respect of the Craft. Charges were made. The Grand Master had the charges tried. The accused was found guilty, and the Lodge indefinitely suspended the member. We do heartily rejoice that Grand Master CLOES had the courage to defend this young child of Masonry against evil example, which, if permitted to go unrebuked, might, and most likely will, be of serious injury to Masonry in North Dakota.

Our dear, earnest, restless, active, able Brother PARVIN was about at the time of North Dakota's birth, for he took “eight hundred and eighty-one bound volumes,” and presented them to the young Mason as a start for a library. Dear, good Brother PARVIN, you do not intend this youth shall starve for want of intellectual Masonic food. Iowa is fat and strong, rich and generous, and PARVIN is the name for, and symbol of, this noble, Masonic character.

The Grand Master is gratified to state that nearly all the sister Grand Lodges of the States of the United States have recognized his Grand Lodge.

Right Worshipful WILLIAM BLATT and Right Worshipful GEORGE HAND, a Special Committee appointed for the purpose of investigating and reporting on the status of what is called the "Cerneau Rite," reported: "In view of these facts, which your Committee cannot controvert, that which is commonly called 'Cerneau Masonry' has, and can have, no status or standing in this jurisdiction."

The Grand Master issued his edict, requiring all the papers connected with the examination of the Cerneau Rite as condensed therein to be read in all the Lodges.

The Grand Master has decreed a man with one good eye can be made a Mason. So in North Dakota *an eye* is not a member of the body. Queer people. We unite in the other decisions reported by the Grand Master.

We regret that Grand Master CLOES has begun so early to recommend the recognition of bodies claiming to be Grand Lodges of Free and Accepted Masons.

New Zealand has as yet shown no Masonic title to recognition that we have seen. If the paper signed "WILLIAM RONALDSON, Grand Secretary," and given in Grand Master CLOES's address, as emanating from the self-styled Grand Lodge of New Zealand, is the basis on which recognition is asked, then we unhesitatingly say it is wholly insufficient. In this paper the essential requirements for recognition are not stated, nor do they appear to exist.

The Grand Lodge recognized the Grand Lodge of New South Wales.

The Grand Lodge decided that the next Annual Communication should be held at Fargo.

The heartiest thanks were voted by Grand Lodge to Most Worshipful Brother THEODORE S. PARVIN, "that grand old man," for his magnificent Masonic library, donated to it, and, to show how it was prized, the committee quotes:

“ Ay, nature may be mirrored in mountains and brooks ;  
But her soul ever dwells 'tween the covers of books.”

So in North Dakota the soul of nature is in that grand old man's library. Dear, good Brother PARVIN, we hope you will never have that as a resting-place for your soul.

No report from the Committee on Correspondence.

Most Worshipful FRANK J. THOMPSON was elected Grand Master ; Right Worshipful THOMAS J. WILDER was elected Grand Secretary.

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## NOVA SCOTIA—1889-90.

AN EMERGENT COMMUNICATION of the Grand Lodge, was held in Freemasons' Hall, at Halifax, April, 1889, to pay the last tribute of respect to the memory of the late Grand Secretary, Right Worshipful BENJAMIN CURREN, D.C.L.

AN EMERGENT COMMUNICATION of the Grand Lodge was held in the Masonic Temple, Westville, at Pictou County, N.S. June 11, 1889.

Most Worshipful DAVID C. MOORE, Grand Master ; Right Worshipful ARTHUR E. CURREN, Grand Secretary.

The Communication was held to lay the corner-stone of St. Bees' church.

PROCEEDINGS of the Twenty-fourth Annual Communication of the Grand Lodge, held in Freemasons' Hall, at Pictou, June 12, 1889.

Most Worshipful Rev. DAVID C. MOORE, Grand Master ; Right Worshipful ARTHUR E. CURREN, Grand Secretary.

According to the wish of the Most Worshipful Grand Master, conveyed to the Brethren by summons, they attended divine service. The Rev. C. M. McCULLY, Grand Chaplain, preached the sermon.

The address of the Grand Master opens with notice of de-



ceased Brethren. He then reports his visitations. He refused permission to a Lodge to install its officers in public. Notice of the "Johnstown sufferers" was fraternal. Grand Master MOORE notices the correspondence with the Grand Master of Pennsylvania on the Cerneau Rite. With this chief exception, the address is replete with reports of visitations. The intercommunication between the Lodges of Nova Scotia must be exceptionally rapid, for the Grand Master reports visits to a large number of Lodges.

Right Worshipful T. TRENNAMAN, Chairman of the Committee on Correspondence, reported that "the work of reviewing was in progress, and that the report would be prepared in time to be published with the forthcoming Proceedings." The volume contains "forms" used by the subordinate Lodges and the form for laying corner-stones and installation of officers of Grand Lodge, dedication of Masonic Halls, and "Consecration" of Lodges. The report of the Committee on Correspondence is the joint production of the several members of the committee. It is, of course, a very able paper, and does great credit to its several authors.

Most Worshipful Rev. D. C. MOORE was re-elected Grand Master; Right Worshipful Hon. WILLIAM ROSS was elected Grand Secretary.

WE HAVE RECEIVED seven pages of printed matter from the office of the Grand Secretary of the Grand Lodge of Ancient Free and Accepted Masons of Nova Scotia, under date of June, 1890.

It states that Most Worshipful Lieutenant-Colonel CHARLES I. MACDONALD was elected Grand Master; Right Worshipful Hon. WILLIAM ROSS was elected Grand Secretary.

Victoria and New South Wales were recognized. To get uniformity of "work," "custodians of work" were appointed.

We wish the uniformity could be thus accomplished. If the "work" is wrong, the "custodians," we hope, will not keep it without correction. Who is to correct?

OHIO—1890.

PROCEEDINGS of a Special Grand Communication of Grand Lodge, held in the new Masonic Temple, at the city of Sandusky, June 24, 1890.

Most Worshipful LEANDER BURDICK, Grand Master; Right Worshipful J. H. BROMWELL, Grand Secretary.

The Grand Master stated that the Communication was held to dedicate the Masonic Temple in which this Communication was about to be held.

We have read the proceedings of this occasion with surprise and regret. It seems the "ladies" presented a handsome "national flag" to adorn the staff upon the Temple. There is no tradition which even hints that King Solomon, when he dedicated the Great Temple, put any ensign or banner, or any such thing, on the staff of that Temple. Think of it! A flag-staff on King Solomon's Temple! We do not understand on what Masonic principle, or custom, or usage it was permitted at Sandusky, unless the Craft there are wiser in their generation than the true children of Light. A flag on the staff of a Masonic Hall! It is just as ridiculous as most of the gushing womanisms of this day of actions without reason, emotions without judgment, and the confounding shadow with substance. It is remarkable that some women find room in their minds for *isms of emotion*, undirected in their expression by even the shadow of a reason.

The remarks of Brother BROMWELL are of the sort inspired by the flag folly. He might almost as well have told the ladies and gentlemen present the whole ceremony, for he seems to have had no other guide to his utterances than "the eloquence and enthusiasm of every Mason." To condemn himself, he thinks these are too much the subjects for appeal. Strange!

And so Brother E. B. KING "responded in a beautiful and patriotic acceptance." We rejoice that Past Master E. B. KING omitted all reference to Masonry. Then Past Grand Orator ALLEN ANDREWS delivered an "eloquent address." There is a little of everything in this speech. Some parts of it are admirable.



PROCEEDINGS of the Eighty-first Annual Communication of the Grand Lodge of Ohio, held in the Opera-House, at Sandusky, October, 1890.

Most Worshipful LEANDER BURDICK *as* Grand Master; Right Worshipful J. H. BROMWELL *as* Grand Secretary.

The Grand Master delivered his annual address. Of course the address begins with an Ohioism, a florid reference to OLIVER H. PERRY, who, after his victory, reported, "We have met the enemy and they are ours;" but the Grand Master does not tell what enemies the Grand Lodge has made "ours." The application of PERRY's immortal and glorious words is not apparent as yet. We may have their connection worked on the ensign on the flag-staff of the Masonic Hall at Sandusky one of these days, when a *new novelty* is demanded.

We rejoice to find Grand Master BURDICK has shown the true Masonic spirit in his reference to the "cyclone in Kentucky," and the prompt action he took to relieve the distresses of the suffering Brethren. It was most appropriate.

The Grand Lodges of Ohio and Tennessee have not yet adjusted the Grand Representative question. No harm to either Grand Lodge can come for want of a Grand Representative in either Grand Lodge.

The Grand Master reports the "ceremonial duties" performed during the year. On December 26 he visited Conneaut to dedicate a Masonic Hall, and he says, "The ceremonies were conducted with the assistance of the Brethren and in the presence of the assembled families of the members of the Fraternity. Lest silence on our part might, if so be any one cares what we think on the principles of Freemasonry, be cited as approval of this ceremony, we most fraternally, and in all love and respect for every Brother, consider the presence of any person but a Freemason in good standing at all such ceremonies as violative of the essential principles of our Fraternity.

No wonder that the Most Worshipful Grand Master had to depose two Worshipful Masters on some charges which no doubt fully justified the action of the Grand Master! When the Grand Master treads so close on the line of prohibited Masonic action



in publicly doing some of the esoteric "work," how could it be expected that Masters of Lodges would be more circumspect?

It appears that Newton Lodge, No. 249, Okeana Lodge, No. 264, and Hazen Lodge, No. 251, are under suspension.

So, too, one SPRAGUE has published in a newspaper "a vicious and malicious attack on the Grand Lodge and its officers." He, it seems, is a Cerneauite. Charges were made against this SPRAGUE. He was a member of Corinthian Lodge, No. 111, at McConnellsville, Ohio. The Lodge tried the charges, and SPRAGUE plead guilty. He said he believed the statements he published were true—"vicious and malicious," as the Grand Master styled them. The Lodge dismissed the charges.

Well! well! we think all this ought to be painted on the ensign on the flag-staff of the Grand Lodge of Ohio.

It is about time for Ohio to call attention to the ethics of Freemasonry if it does not care to maintain the principles and Landmarks of our Craft.

There is so much reported in the pamphlet containing these Proceedings that is new to us, that we refrain from more detailed notice of them. The reported decisions were oftentimes on the interpretation of the Ahiman Rezon of Ohio, and hence we are not able to comprehend the force of the law.

They have gone so far, however, as to ask for a decision on the question, "Can *a man* [*sic*] [the man is not sick, but the question is as we quote it] who is suspended for the non-payment of dues be placed in good standing twenty-four hours after death, by payment of dues, the man while living not being in good standing, and his body only remaining on earth?"

There is a question! We take leave of the Grand Lodge of Ohio lest it may be that the dead man be placed in good standing on the earth, and by the action of Masonic law in Ohio become a Masonic "Wandering Jew," and his picture be painted on the standard on the flag-staff of the Grand Lodge Hall in Sandusky. It ought to be. A Grand Lodge which permits an ensign on a pole on top of its Masonic Hall ought to have painted on it a "life"-size picture of the dead Brother who paid his dues twenty-four hours after his death.

We cannot omit to tender to our esteemed Brother Right Worshipful W. M. CUNNINGHAM, Chairman of the Committee on Correspondence, our most sincere and fraternal regard. His ability as a writer and thinker and reviewer, and his able reports make up for ever so much error (it may be) in other departments of the Grand Lodge. We salute him in the strength of Masonic love.

Most Worshipful LEVI C. GOODALE was elected Grand Master; Right Worshipful J. H. BROMWELL was re-elected Grand Secretary.

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## OREGON—1890.

PROCEEDINGS of the Fortieth Annual Communication of the Grand Lodge, held in the Masonic Temple, at the city of Portland, June, 1890.

Most Worshipful CHRISTOPHER TAYLOR, Grand Master; Right Worshipful STEPHEN FOWLER CHADWICK, Grand Secretary.

Grand Master TAYLOR delivered his annual address. He remarks, "That there is a strong and flourishing growth among our Brethren towards the standard of the highest moral excellence among men it is the pleasure of all of us to acknowledge and foster."

May we be permitted to remark that true Masonic teachings tend to establish the standard among Masons of the highest moral excellence, which among men may be pointed out as the direct consequence of such teachings.

The address is a thoughtfully-considered and admirably-written paper.

He has revoked the edict against the late Hiram Lodge, of Connecticut. He refers to the action of several Grand Lodges on "Cerneauism," and says he is fully in accord with them. He refers to the Committee on Correspondence the recognition of North Dakota and Victoria.

We have read the reported "Decisions" of Grand Master



TAYLOR, and, so far as they relate to questions of general interest, take leave to say we do not agree with Decision No. 4. We have ever maintained that there is no such degree in Freemasonry as a Past Master's degree. We do cordially agree with Decision No. 8. A man claiming to be a Mason and who admits he is a member of the so-called "Cerneau Rite" cannot be admitted into a Lodge of Free and Accepted Masons. No. 9 is eminently wise. It has been proved to be so in the experience of other Grand Lodges. He decides that a Junior Warden must obey the orders of a Worshipful Master to bring charges against a Brother, as provided by law.

The Grand Lodge is about to erect a Masonic Temple.

The Grand Lodge unanimously rejected a proposition that all Past Grand Officers cease to be members of the Grand Lodge. We do not see how the business, the laws, the administration of Masonic usages and customs, and the jurisprudence of Masonry could be conducted if Past Grand Officers were not members of the Grand Lodge.

Right Worshipful S. F. CHADWICK, Chairman of the Committee on Correspondence, reported the recognition of North Dakota and Victoria.

Grand Orator Brother F. A. MOORE delivered a very interesting oration. We do not agree with Brother MOORE that "Freemasonry has been founded upon these two great fundamental principles,—the Fatherhood of God and the brotherhood of man." The foundation principles of Freemasonry, or fundamental principles, are wholly and essentially different from this view. God as the Great Almighty Father was one of the foundation-stones of the Fraternity. The "brotherhood of man" is a modern glittering generality without any Masonic meaning. The brotherhood of Masons,—ay, that is another thing! That is a foundation principle truly! Don't mistake one for the other.

But Brother MOORE's oration is a most admirable expression of truths that are worthy of the careful reading of every Mason.

Brother GUSTAF WILSON, who was for twenty-one years Grand Representative from the Grand Lodge of Connecticut,



presented to the Grand Lodge seven bound volumes of the Proceedings of the Grand Lodge of Connecticut. This is the first practical benefit we have observed resulting from this Grand Representative system.

The officers of the Grand Lodge are to have new regalia.

There is appropriate space devoted, in this most beautifully-prepared volume of Proceedings of the Grand Lodge of Oregon, to biographical sketches, with portraits, of Past Grand Masters BENJAMIN STARK and CHRISTOPHER TAYLOR.

Our highly-esteemed Brother Right Worshipful S. F. CHADWICK, Chairman of the Committee on Correspondence, has, we think, exceeded all the limits usually demarking such Masonic papers. He reviews the Proceedings of Grand Lodges in correspondence with his own jurisdiction. This is a thorough analysis of the most important subjects acted upon. Not content with this, he discusses with great ability many of these subjects. He makes his reviews a collection of almost Masonic lectures, short, it is true, but full and instructive. We cite *Maine* as an example of our view, but we cannot refrain from noticing the philosophic turn of mind that enriches the utterances of our esteemed Brother as he offers them to the reader. This is a rich treat. We are in harmony with this line of teaching, which involves a higher order of labor than usually marks the reports of Committees on Correspondence. The reflective faculties need activity; our Brother exercises them with skill.

We can best prove our suggestions by quoting the following paragraphs of our Brother's "Conclusion."

We feel sure our Brethren of Pennsylvania will be instructed and gratified by reading philosophic views so admirably expressed. Our esteemed Brother glances at subjects of Masonic import and bearing directly on the sociological relations of Freemasonry. It is not our good fortune often to find so learned a disquisition closing the more ordinary reports of Chairmen of Committees on Correspondence.

"Time may fly away, but the great social problem of Masonry remains with us. Masonry teaches us not only that we should be

social and reciprocal in our duties to society, but that we were born for immortality, and all that is vital within us toils towards this great consummation. How ennobling, then, are our efforts to obtain excellence in Masonry! In this pursuit of happiness, how can a Master Mason deviate or fall by the wayside? This germ of immortality will remain in the breasts of Masons for all time and eternity. If there is a Mason who once fostered a love for his Masonic vows, but who has since faltered and become perverse, he feels the fire of recreancy burning within him and the pressing demands of Masonic duty upon him as much as ever. He cannot escape from these remains. The outer man may make war upon the honest convictions of the inner man only to destroy the once fair fabric. With these truths resting so heavily upon Masons, and of which they have full knowledge, wherein is the pleasure of ignoring the words, ‘once a Mason, always a Mason?’

“The pleasures of Masonry are found in reflecting its truth and in practising its tenets. The fraternal bond of Masonic brotherhood comprises the love of a Mason for his Brethren and the unselfish charities he practises. This is pure, simple, and unchangeable. We err when we say the increase in the number of years, or the sensations of the times in which we live, are changing the plans of Masonry. Men may change in character, and often do, but the principles of Masonry never. The possible objections to Masonry and the caprices to which the inconsistent Mason might be liable under a peculiar condition of training were as well understood by the founders of Masonry as they are now by faithful Craftsmen. Hence the injunction of which we are all familiar,—that the plan of Masonry should not be changed. Let us see what the essential character of a man must be in order to become a Mason, and whether the remark is true that Masons are stronger socially and brighter in intellect now than were the founders of our institution; that they more thoroughly possess the qualities that make up a good moral and intellectual Masonic character.

“The principles that constitute a good social and moral character are the same to-day that they were at the creation of man.



A Mason sufficiently intelligent to understand this knows that he is, measurably, a creature of habits formed from convictions of right or wrong, and often heedlessly from surrounding influences. All Masons possess a soul, a mind, and an intellect. Penetration produces development. We are distinguished from each other as individuals by the measure of our intellect. The principles of science, art, and morality are as old as time or eternity. The test of our comprehension of them is our ability to understand them. If by penetration and acuteness the student may solve the mysteries of science and of art, we are convinced that persistent study will unfold to the intellect all that the soul may crave. We can invent nothing that is new in principle. We can discover nothing but what is old. In research we simply bring into use the principles that are unveiled to us by our constant study, and when so brought into use we find that these principles are eternal. When the popular mind is aroused on any subject of interest to the inventive point, we will find the development of the same idea or principle discussed in different parts of the country or world at the same time. It was the case with the first application of steam to locomotion, and has been so with almost every other so-called invention. Our lesson is to learn the mysterious laws that govern and regulate the physical world. In doing this we may be carried away by error. We may adhere to theories that are false and labor to build them up, and thus prevent the disclosure of the principle for which we are searching, or we may succeed in all we undertake.

“The Degrees which a Master Mason receives are his primary lessons in Masonry. His Masonic education is now in its infancy. He feels at this stage that nothing can be more wonderful and grand than that which he has received. After all, he has looked only upon the surface of the beautiful casket that contains treasures which alone can make his life social and progressive. The principles of Masonry are old, but the symbolical and allegorical methods by which they are given free scope, practicability, and force are a new revelation to the newly-made Mason. His Masonic life must now commence by digging



deeply into the dogmas of his profession ; into those recesses that increase Masonic faith and develop its philosophy. This work must be within himself. The moment he goes out of himself to seek that individual strength that is essential to advancement in Masonry, which he can obtain only by seeking it within himself, he becomes a changeable and an uncertain body, no longer subject to first impressions. To comprehend the benefits of Masonry is a life-work. He who does Masonry will be strong in the element of sociability, liberal and prudent in the attribute of charity, and thorough in the practice of what he professes. The advanced age of man shows that sociability and mental growth characterize him to the end of life. At no period should a Mason cease to be the quickening spirit of sociability. This gives him fulness of heart and breadth of intellect.

“The pivot on which all proper social advancement must turn is man’s spiritual organism. A solid, substantial greatness of soul gives to Masons sociability. We learn that the social nature of man is one thing, his intellectual status another. The social quality is in perpetual youth ; the intellectual is its companion, striving to unveil that which the genial and liberal heart desires the world to see and know. In other words, the courageous and joyful heart is the foundation ; the intellect is the superstructure through which the warm pulsations from the foundation expand the volume of our humanity, enrich the world with the divine principle of charity, and provide a handmaid for religion.

“The term ‘progressive’ may apply to man, but not to fundamental principles. The wheat of ancient Egypt and the wheat from which the eighty loaves of bread were made, found in the ruins of Pompeii, was the wheat of to-day, and the world now may be astonished at the scientific disposal that has been made of the uses to which this cereal is subject ; yet the principles that have made it bread, and everything but bread, are made known by study, penetration, and application. Because honesty is better known and observed does not make the principle a new one. Because a Mason, as such, is more social, often sociable, and more intelligent, does not give to the world a new discovery of a principle. Man does not make intelligence, he receives it intuitively,

according to his capacity. The lowest order of intellect among men sees the manifestations of superior intelligence in more advanced races. They feel the power of superior races in their wars and government. This ability of superior races is not conclusive against inferior races. It is a question of condition. The march of civilization may elevate, step by step, the lowest type of manhood to better conditions. The civilized of our race must lead the way of those who know nothing of that education that those possess who have been trained in progressive schools for generations that have been coming and going since creation.

“GEORGE WASHINGTON ‘never saw a steamboat.’ BENJAMIN FRANKLIN would be paralyzed with amazement were he to return to the earth and witness the uses to which his lightning is put. Sir MOSES MONTEFIORE fully exemplified the principle of charity during his long and useful life. All of these eminent Masons were distinguished for their great achievements for mankind. They died at great age; the noble Hebrew at the age of 102. They were no better nor different Masons in principle when they died than when they became Masons. Were they all alive now, in this respect there would be no difference. They might be more learned in arts, sciences, political economy, etc., and more familiar with Masonic requirements as the field for Masonic labor is enlarged, but not stronger in Masonic faith, or more social and charitable. They died as they lived, by their Masonic vows.

“Not alone in Masonry is this assertion made that ‘everything must change to suit the progress of humanity.’ Even the founders of our great nation are by some regarded as ‘old fogies,’ and yet there is not a principle of government for which they contended with their valuable lives that has been changed. ‘Progress’ seems to be a word, in this connection, that may be used as a shuttlecock. When our good ‘progressives’ strike it with their battledore and send it whirling in the name of humanity, the sneaking anarchist hits it with his battledore and sends it back with equal vehemence in the same name, ‘humanity.’ To which side of humanity does this apply? Principles do not change to suit the progress of humanity. Humanity may, and



does, change to conform to immutable principles whenever such principles affect it and become the acknowledged factor in its zeal for knowledge. Truth is always the same, and changes are made to conform to it, through study, penetration, and experience. It is an error to intimate that the human mind becomes imbecile when it refuses to admit that everything must change to suit the so-called progress of humanity. When humanity changes, nothing else changes. This change may be for better or worse. If it conforms to immutable laws, it is well, but if it is whimsical, the cart before the horse, it is bad. The human mind and the immutable laws of our creation have come to stay through all time and eternity. Efforts that the former may make to ascertain the efficiency of those laws will not change them ; but those laws will test the strength of the mind and its efforts to comprehend and obey them. No advancement can be made towards a thorough knowledge of these laws except by correct and measured steps.

“The mind of man, unlike the physical apparatus, does not pass away. The fire of genius is never quenched. The great age of man does not lessen the natural desire to advance the condition of mankind or destroy the thirst for learning. The world honors those who have given their lives to make men better and wiser. The voice of advanced age is the voice of wisdom. We have a few examples to refer to that may be applicable. Would not the following-named writers be the same, socially and intellectually, if on the earth now that they were when they first entered upon the stage of life for themselves? It was in his seventy-fifth year that WASHINGTON IRVING completed his ‘Life of Washington.’ LORD BROUGHAM was editing ‘Newton’s Principia’ at seventy-eight. HUMBOLDT, at the age of eighty, completed the third edition of ‘The Aspects of Nature.’ CATO, at eighty, studied Greek, and PLUTARCH, quite as late in life, Latin. THEOPHRASTUS began ‘Character of Men’ at the age of ninety. At sixty-six, DRYDEN commenced the ‘Iliad.’ ARNAULD translated Josephus when eighty years old. ISAAC WALTON wrote some most interesting biographies in his eighty-fifth year. Dr. JOHNSON applied himself to the Dutch language a few years before his death. At the



age of seventy-three he composed a Latin prayer. ROGERS, author of 'Pleasures of Memory,' lived to be the most venerable poet of Europe, dying at ninety-three. GOETHE reached eighty-four. CHARLES WESLEY, on the verge of eighty, called his wife to his dying pillow and dictated his last metrical effusion. WATTS laid down his harp at seventy-four. The fame of WILLIAM I. never departed from him. He died a king and an eminent Mason over four-score years and a half of age. On this line we could fill a volume from our ranks of Masous had we space."

Most Worshipful JAMES F. ROBINSON was elected Grand Master; Right Worshipful S. F. CHADWICK was re-elected Grand Secretary.

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## PRINCE EDWARD ISLAND—1890.

PROCEEDINGS of the Fifteenth Annual Communication of the Grand Lodge, held in Masonic Hall, at the city of Charlottetown, June, 1890.

Most Worshipful NEIL MCKELVIE, Grand Master; Right Worshipful B. WILSON HIGGS, Grand Secretary.

The address of the Grand Master contains only some details of his official duties.

We notice the following in the Proceedings of Grand Lodge: Brother W. P. DOULL asked the Most Worshipful Grand Master for a definition of the word "dimit." The Grand Master answered, "that the vote of the Lodge was the 'dimit,' and the paper the evidence thereof."

Again, Brother G. M. MONTGOMERY moved the following:

"WHEREAS, Several Lodges in this jurisdiction are holders of real estate, and provision has not been made for their holding the same in legal form, therefore,

"*Resolved*, That a committee be appointed to devise a plan to overcome this difficulty and report at the next Annual Communication."

No report from the Committee on Correspondence.

Most Worshipful JOHN W. MORRISON was elected Grand Master; Right Worshipful B. WILSON HIGGS was re-elected Grand Secretary.

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## QUEBEC—1890.

PROCEEDINGS of the Twentieth Annual Communication of Grand Lodge was held at the city of Quebec, in the Province of Quebec, January, 1890.

Most Worshipful I. H. STEARNS, Grand Master; Right Worshipful J. H. ISAACSON, Grand Secretary.

Grand Master STEARNS presented his annual address. He opens the address with reference to deceased members. He states that the "United Grand Lodge of Victoria" (Australia) had been inaugurated and constituted.

The controversy between England and Quebec is fully noticed. The Grand Master recites his Proclamation withdrawing the edict against England, as requested by Most Worshipful Brother JAMES FREDERICK WALKER, the umpire appointed to adjust the controversy between Quebec and England. No action is yet reported.

Right Worshipful E. T. D. CHAMBERS, Chairman of the Committee on Correspondence, made the annual report, and an exceedingly valuable and interesting paper it is, and reading it was a sincere pleasure.

We confess our esteemed Brother is a valiant antagonist. He speaks his mind. His courage is a lesson. His ability is not to be questioned. He thinks. Now, these are great qualities. We bow in due respect for our esteemed Brother's opinions, and are gratified in reflecting on their force and the earnestness he manifests in trying to believe them.

Now, the only remark we feel at liberty to make on his notice of Pennsylvania is, that when our dear Brother more carefully analyzes those opinions, he will find, as we sincerely hope, that Freemasonry is to be treated in a spirit, and with a light, a con-



servatism, and a fidelity to eternal principles that cannot be altered, changed, or modified by theoretic disquisitions on what *might be* Freemasonry. We salute our Brother in those eternal ties of Masonic unity which the passing times, with their speculative tendencies, can never sever.

Most Worshipful ISAAC HENRY STEARNS was re-elected Grand Master; Right Worshipful JOHN H. ISAACSON was re-elected Grand Secretary.

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### SOUTH CAROLINA—1889.

PROCEEDINGS of a Special Communication of the Grand Lodge, held in the Lodge-room of Hiram Lodge, No. 68, at the city of Anderson, December, 1888.

Most Worshipful R. FURMAN DIVVER, M.D., Grand Master; Worshipful Brother I. E. BREAZLE *as* Grand Secretary.

The Communication was convened to lay the corner-stone of the Hotel Chiquola, in the city of Anderson.

Rather odd, we think.

A SPECIAL COMMUNICATION of the Grand Lodge was held in the Lodge-room of the "Knights of Honor," at the city of Anderson, June, 1889.

Same Grand Officers.

The Communication was held to lay the corner-stone of the Masonic Temple about to be erected by Hiram Lodge, No. 68, of the city of Anderson.

It is quite time the Fraternity of Anderson had a home. Hereafter the Grand Lodge, when it goes to Anderson, will be able to meet in a Masonic building, dedicated to Freemasonry.

PROCEEDINGS of the One Hundred and Thirteenth Annual Communication of the Grand Lodge of South Carolina, held in the Masonic Temple, at the city of Charleston, December, 1889.

Most Worshipful RICHARD FURMAN DIVVER, M.D., Grand



Master ; Right Worshipful CHARLES INGLESBY, Grand Secretary.

Grand Master DIVVER delivered his annual address. The Craft appears to be in a flourishing condition, and much activity demonstrates that the vitality of the Fraternity is bearing ripe fruit.

Speaking of the foreign relations of the Grand Lodge, the Grand Master remarks :

“The Cerneau trouble, which has been disturbing our Brethren in the North and West, has not found its way to our jurisdiction, and I trust will not do so. The Grand Secretary, in his report on Foreign Correspondence, will explain what Cerneauism is, and I need only say that as Ancient Craft Masons we can give no countenance to any organizations outside of Grand Lodges and their subordinates, which claim jurisdiction and control over Ancient Craft Masonry.”

We think South Carolina leads the van in applications for initiation into Freemasonry, which are as absurd as can well be conceived. We quote again from the Grand Master's address. Otherwise the facts as he states them never would have been credited by the blindest member of a Lodge who had no Masonic light but the use of his natural eyes. There are some such members of Lodges in all jurisdictions. The Grand Master thus reports :

“A BLIND APPLICANT.

“One of the most remarkable applications for a dispensation ever made in this jurisdiction was presented to me in person by a delegate of one of our Masonic Lodges, asking for a dispensation to confer the degrees of Masonry upon a candidate who is blind in both eyes. This application was made by the Lodge at a regular Communication signed by the Worshipful Master and Secretary, and the seal of the Lodge attached ; it also had the endorsement of the Worshipful Masters of three other Lodges and several Past Masters. The Brother who presented the petition to me, after a pleasant consultation, invited me to

his hotel, where I found the blind man awaiting me. I found him to be totally blind in both eyes, and although he plead with me earnestly to relax the rule and grant a dispensation to confer the degrees on him, I could not see my way clear to do so. As I bade him good-by he notified me that he would have his case presented to this Communication of the Grand Lodge."

We think the Worshipful Master, the Secretary of the Lodge, the Worshipful Masters of three other Lodges, and the several Past Masters need——

Our esteemed Brother Right Worshipful CHARLES INGLESBY, Chairman of the Committee on Foreign Correspondence, reported in favor of the recognition of the Grand Lodges of Victoria and New South Wales.

Right Worshipful EUGENE B. GARY, from the Committee on Correspondence, made a special report from that committee, from which we quote the following sound, true Masonic law :

"Numerous communications have been received from various Grand Orients and Grand Lodges which acknowledge allegiance to Grand Orients, but this Grand Lodge has consistently maintained that it could only enter into fraternal relations with sovereign independent Grand Lodges, and not with Grand Orients or other Masonic bodies outside of Ancient Craft Masonry. We note that the differences between the Grand Lodges of Quebec and England are about being healed. The Grand Master of the Grand Lodge of Canada having consented to act as Mediator, and his kind offices having been accepted by both Grand Lodges, and all edicts of non-intercourse having been withdrawn, there is every reason to hope for a very speedy adjustment of this long-standing and much-to-be-regretted Masonic difficulty."

We desire to notice the fact that the Grand Lodge declared "*a blind person cannot in this jurisdiction be admitted a Mason.*"

Right Worshipful A. DOTY was the Chairman of the committee which made that report. We would fraternally ask



what, and who, is a *blind person*, and how are people with eyes *admitted* as Masons?

The Proceedings on page 56 show that "Right Worshipful Brother A. DOTY, Senior Grand Warden," "kindly consented" to "convene a Lodge of Past Masters" and "confer the degree of a Past Master on such as were qualified to receive it."

The Masonic eye-sight of our distinguished Brother DOTY must be wonderful if he can see any Masonic authority permitting or authorizing a "Past Master's Lodge."

The report of our beloved Brother Right Worshipful CHARLES INGLESBY, Chairman of the Committee on Foreign Correspondence, is equal to the very best he has contributed for the benefit of the Craft of the Grand Lodges of the States of the United States.

He is a calm, clear, concise reviewer, and we tender to our Brother sincere and fraternal respect. We have labored together for some time.

Most Worshipful R. FURMAN DIVVER, M.D., was re-elected Grand Master; Right Worshipful CHARLES INGLESBY was re-elected Grand Secretary.

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## SOUTH DAKOTA—1890.

PROCEEDINGS of the Sixteenth Annual Communication of Grand Lodge, convened in the Opera-House, at the City of Madison, June, 1890.

Most Worshipful GEORGE V. AYRES, Grand Master; Right Worshipful CHARLES T. MCCOY, Grand Secretary.

The Grand Master in his address reports four new Lodges constituted.

Grand Master AYRES issued the following edicts, which for the information of the Craft we quote. We are gratified to see that the Grand Lodge of South Dakota and Grand Master AYRES have approved, therefore, the action of our Grand Lodge and Grand Master MACCALLA, as these edicts show:



“ EDICTS.

“ In conformity with the action of the Grand Lodge at its last Communication, and in compliance with said instructions, on July 29, 1889, I addressed the following edict to the Craft :

“ EDICT NO. 1.

“ OFFICE OF THE MOST WORSHIPFUL GRAND MASTER OF ANCIENT  
FREE AND ACCEPTED MASONS OF SOUTH DAKOTA.

“ TO THE WORSHIPFUL MASTER OF LODGE NO. — :

“ WHEREAS, At the Annual Communication of the Most Worshipful Grand Lodge of Dakota, A. F. and A. M., held at Mitchell, Dakota, commencing June 11, A.D. 1889, A.L. 5889, the following preamble and resolutions were read and adopted :

“ WHEREAS, This Grand Lodge has declared that the “ Supreme Council of Ancient and Accepted Scottish Rite for the United States of America, their Territories and Dependencies,” known as the “ Cerneau” Body of that Rite, has no legal status in this jurisdiction ; therefore,

“ Resolved, That said Cerneau Body of the Ancient and Accepted Scottish Rite and its consistories and subordinate bodies are hereby prohibited from occupying or doing work in this jurisdiction, and all Master Masons in the jurisdiction of this Grand Lodge are hereby prohibited from conferring, communicating, taking, or receiving any of the degrees of said Cerneau Body of the Ancient and Accepted Scottish Rite.

“ Resolved, That the Most Worshipful Grand Master is requested to issue a letter at an early date, addressed to the Masters of the several subordinate Lodges, embodying these resolutions, warning the brethren against the said “ Cerneau Organization,” and that he send two copies of said letter to the Master of each subordinate Lodge, with the direction that one of the copies shall be read in open Lodge and filed in its archives, and that the other copy shall be posted up in a conspicuous place in the ante-room.

“ Now, therefore, We, GEORGE V. AYRES, Esquire, Most Worshipful Grand Master of Masons in and for South Dakota

and Masonic jurisdiction thereunto belonging, by virtue of the powers and authorities in us vested, and in performance of the duties of our office, do hereby declare that it is not consistent with the duty of any Brother under the jurisdiction of the Grand Lodge of Dakota to seek or retain membership in the so-called "Cerneau Rite," and in order that all Brethren who are now members of any body appertaining to, constituting, or derived from said so-called "Cerneau Rite" may have full opportunity to prove their loyalty to this Grand Lodge of Ancient Free and Accepted Masons, do hereby fraternally admonish every Brother Free and Accepted Mason in this Masonic jurisdiction who is now connected with any body appertaining to, or constituting, or derived from the said so-called "Cerneau Rite" to sever his connections therewith within ninety days from the 10th day of August, A.D. 1889, A.L. 5889.

"And we do hereby notify all Brethren Free and Accepted Masons in our jurisdiction, who may be found to be and remain members of any of the said clandestine bodies after the said mentioned date, that they will forthwith be liable to Masonic trial and punishment, in conformity with the Masonic law in such cases made and provided.

"And we also prohibit any of our Lodges granting the use of their places of meeting for the practice of the "Cerneau Rite," or from occupying as a place of meeting any room or rooms occupied by any body known as the "Cerneau Rite" of Scottish Masonry.

"You will have one copy of this edict read in open Lodge at the first stated meeting after it is received, copied in full in the minutes, and filed away in its archives, and cause the other copy hereof to be posted up in a conspicuous place in the ante-room.

"Given under our hand and seal, at the city of Deadwood, South Dakota, this 29th day of July, A.D. 1889, A.L. 5889.

"[SEAL.]

GEO. V. AYRES,

"Grand Master."

"I also had printed and forwarded with the edict a copy of the report of the 'Committee on Cerneau Masonry.' Having



given the Lodges and Brethren throughout this Grand Jurisdiction due notice and timely warning, and believing that this Grand Lodge did not make laws merely to fill up its Proceedings, but to be enforced, I issued Edict No. 2 on December 10, as follows :

“ ‘ OFFICE OF THE MOST WORSHIPFUL GRAND MASTER OF ANCIENT  
FREE AND ACCEPTED MASONS OF SOUTH DAKOTA.

“ ‘ TO THE WORSHIPFUL MASTER OF LODGE No. — :

“ ‘ WHEREAS, On the 29th day of July, A.D. 1889, A.L. 5889, we issued Edict No. 1, prohibiting any and all Brethren, members of this Masonic jurisdiction, from joining, retaining membership in, or holding allegiance to any of the so-called “ Cerneau ” bodies of the Ancient and Accepted Scottish Rite, and, that they might have full opportunity to prove their loyalty to this Grand Lodge, granting them ninety days from the 10th day of August last in which to sever their connections therewith ; and

“ ‘ WHEREAS, The ninety days mentioned in said edict expired on the 10th day of November last,

“ ‘ Now, therefore, We, GEORGE V. AYRES, Most Worshipful Grand Master of Masons in and for the State of South Dakota and Masonic jurisdiction thereunto belonging, by virtue of the powers and authorities in us vested, and in the performance of the duties of our office, do hereby order and direct you to cause charges to be preferred against each and all members of your Lodge (if any there be) who have failed to conform to or obey said edict, and continue to neglect or refuse to do so, for unmasonic conduct in disobeying the laws and edicts of this Grand Lodge, and, if proven guilty, expel them and transmit an attested copy of your charges and proceedings in each case to the Grand Secretary. Also forward to the Grand Secretary, under the seal of the Lodge, the names of those who have conformed to said edict ; and,

“ ‘ Further, believing it to be an act of injustice to place restrictions on our members which do not apply to sojourners and members of other Grand Jurisdictions, and that that which is



declared to be a Masonic offence by this Grand Lodge is an offence against Masonry in this Masonic jurisdiction, and should apply alike to all members of the Masonic Fraternity,

“ ‘ You are hereby further instructed not to admit as a visitor to your Lodge any person claiming to be an Ancient Free and Accepted Mason who is a member of any body of the said clandestine “ Cerneau Rite,” either in this or any other Masonic jurisdiction, and you are directed to include in the recognized and imperative test which you administer to persons examined as visitors to your Lodge the following :

“ ‘ Furthermore, I do not hold membership in or allegiance to the Cerneau Rite or any so-called Masonic body that has been declared clandestine by this Grand Lodge.

“ ‘ You will have this edict audibly read in open Lodge at the first stated meeting after it is received, and copied in full on the minutes.

“ ‘ Given under our hand and seal at the city of Deadwood, South Dakota, this 10th day of December, A.D. 1889, A.L. 5889.

“ ‘ [SEAL.]

GEO. V. AYRES,

“ ‘ *Grand Master.*’

“ This action of the Grand Lodge and your Grand Master has met with small opposition, and, so far as I have been advised, all Brethren, members of Lodges in this jurisdiction, who had connected themselves with the so-called Cerneau Rite, have graciously complied with the laws and edicts of the Grand Lodge and severed their connections therewith.”

We quote with great satisfaction the following from the Grand Master’s address under the caption, “ Dispensations.”

“ I refused to permit one of our Lodges to appear in public as a Lodge, to assist in an Odd Fellows’ celebration, not but what I have the highest regard for the Odd Fellows, but on the ground that it is not the intent or purpose of Ancient Craft Masonry to parade itself before the world, or make a public display of any

kind except in the discharge of such duties as have been assigned to it by the ancient laws and customs of the Fraternity."

The "Decisions" of Grand Master AYRES number fifteen, and are important. We agree with all but No. 8, and we are rather surprised at it, as Decision No. 15 is not in harmony with No. 8. We think the Grand Master was right in Decision No. 15, but as to No. 8 we cannot agree. Could we *write* our reasons, they, we believe, would be accepted as the true intent and meaning of the Landmark, and, in short, in accordance with Masonic law.

Grand Master AYRES is correct, as we have always insisted that the Past Master's degree is not sanctioned by Masonic law or usage, and ought to be regarded as no longer of any use anywhere. It is *past* only in the fact that it has almost *passed* out of existence. Grand Master AYERS says, "I respectfully recommended the abolishment of the so-called Past Master's degree . . . elsewise teach the Grand Lecturer this wonderful degree and have him instruct the Past Masters and Masters of Lodges."

The folly of the whole thing is found in the suggestion of the Grand Master to teach the Past Masters this thing they ought to know if they are Past Masters. We are gratified at this "recommendation" of Grand Master AYRES.

We are pained to find that almost every Grand Lodge is tinkering its constitution. Amendments are offered at nearly every Annual Communication. It is thought thus to perfect the organic law. But the experience of some of those who have been longest in the service of Masonry proves that the more you try by amendments to mend, the more you open the door for difficulties either of interpretation, or dissension, or dispute. The less law and the more "light" in Masonry, the better for the Craft. Light, true Masonic light, does not come by legislation. The symbolic teachings which are the life of Masonry are not received by constitutions, or amendments, or by-laws.

We wholly disagree with the report of the Committee on Jurisprudence as to the edicts of the Grand Master on the "Cerneau Rite." So much of that report as refers to these



“Edicts” is, in our opinion, a total surrender of the authority of the Grand Lodge over Masonic schisms. The time will come when that report will be regretted as neither Masonic nor wise. We say this in deep sorrow. We know this report was signed by our esteemed and distinguished Brother Past Grand Master BLATT, but we do hope he will fully consider all the consequences which may come from the position he takes.

Our Right Worshipful Brother, as Chairman of the Committee on Correspondence, presents the report of that Committee. Contrast what he writes in both these reports on the true meaning of Masonic authority. Do this, and we will be justified in the expression of our deep sorrow. Our Brother, in his introductory remarks to his report on correspondence, proves he is yet undecided what are the universally accepted and essential principles of Masonic law. His report is a most excellent and admirable paper, worthy of his bright intelligence, but—pardon us, dear Brother—not up, as we fraternally think, to the standard of Masonic Landmarks.

Most Worshipful THEODORE D. KANOUSE was elected Grand Master; Right Worshipful CHARLES T. MCCOY was re-elected Grand Secretary.

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## TENNESSEE—1890.

PROCEEDINGS of the Seventy-sixth Annual Communication of the Grand Lodge of Tennessee, held in Freemasons’ Hall, at the city of Nashville, January, 1890.

Most Worshipful JOHN T. WILLIAMSON, Grand Master; Right Worshipful JOHN FRIZZELL, Grand Secretary.

Grand Master WILLIAMSON presented his annual address. It is a plain, business-like, clear statement of his official action. He reports his visitations, dispensations, and “official rulings.” The “Dispensations” for Lodge-work, laying corner-stones, and to elect and install Lodge officers show the Craft in Tennessee to be in an active condition.



The Grand Master's "official rulings," as he styles what we know as "decisions," are evidence of his knowledge of the principles of Masonic jurisprudence. We note as examples: "It is a privilege, not a right, for a Mason to visit a Lodge other than his own." We fully concur in this short, sharp, and crisp law.

Again: "The Master of a Lodge has no right to disregard the objections of a member of his Lodge as to the initiation of a candidate, on the ground that he does not approve of the objections made, or does not consider them sufficient."

"That the loss of a thumb on right hand at first joint would prevent a person from imparting the Ritual," the Grand Master decides, no. That is not the issue raised, far from it; the Grand Master assumes that "imparting the Ritual" is the whole test of physical capacity. The person is maimed. That is the point only to be considered. We do not, in any view, agree with Grand Master WILLIAMSON in this decision.

Under the caption "Fraternal Relations," Grand Master WILLIAMSON refers to the continued unsettled relations between Ohio and Tennessee.

The question involves the power of appointment, by a Grand Master of his Grand Lodge, of a Representative near another Grand Lodge.

We do not regard this Grand Representative business of any importance. We think it is only a figure-head device to compliment Brethren who pose as Grand Representatives near Grand Lodges. They are of no practical benefit to either the Lodge sending or that receiving them. But that is not the question between Ohio and Tennessee. If a Grand Master deems it proper to appoint a Grand Representative to a sister Grand Lodge, and he so appoints, the responsibility is on him to select a suitable Brother for that position. If the Grand Master to whom this appointee is sent does not think it will tend to the best interests of his Grand Lodge to receive him, his decision is final. The power of appointment rests solely in the sovereign Grand Body making it. But the right to decline to accept the Brother is final in the sovereign Grand Lodge so deciding. To

avoid trouble, a courteous private letter by the Grand Master declining to accept should be sent to the Grand Master appointing, intimating that some other Grand Representative would be agreeable. Then the Grand Master appointing might name three Brethren to the Grand Master, suggesting if any of these Brethren were to be appointed it would receive his approval. But on the abstract question, it is clear that the Grand Master appointing is the sole authority to decide. If no representative is appointed, the Grand Lodge asked to receive the Brother and declines, it may withdraw its representative near the Grand Lodge not appointing without discourtesy or infringement of the fraternal relations between these Grand Lodges. This Grand Representative subject is too unimportant in itself to cause fraternal relations to be disturbed.

We have read all the reports of Right Worshipful GEORGE H. MORGAN, Chairman of the Committee on Appeals. Our Brother shows his knowledge of Masonic jurisprudence in all his admirable reports. He asks the Committee on Masonic Jurisprudence to answer certain questions, which that Committee replies to as follows :

“MASONIC JURISPRUDENCE.

“The Committee on Masonic Jurisprudence submitted the following report, which was adopted :

“In response to the questions from the Committee on Appeals referred to this committee, we beg leave to submit the following ;

“1. A Master Mason charged with a Masonic offence is not a competent witness in his own case. (See Text-book, page 311, Edict 38.)

“2. The wife of a Master Mason is not a competent witness against her husband as to matters occurring before marriage. (See same.)

“3. The children of a Master Mason, not of tender years, are competent witnesses for or against their father on a Masonic trial.”

We fully agree with this Masonic law.

Right Worshipful FRANK N. SMITH, Chairman of the Com-



mittee on Correspondence, made a very interesting report. We have read it with great satisfaction. It is comprehensive, touches all matters of interest to the Craft, is instructive and well written. We regret that Pennsylvania was not in his list of Proceedings received.

Most Worshipful BENJAMIN F. HALLER was elected Grand Master; Right Worshipful JOHN FRIZZELL was re-elected Grand Secretary.

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### TEXAS—1889.

PROCEEDINGS of the Fifty-fourth Annual Communication of the Grand Lodge, held in the Masonic Temple, at the city of Houston, December, 1889.

Most Worshipful WILLIAM S. FLY, Grand Master; Right Worshipful WILLIAM F. SWAIN, Grand Secretary.

Grand Master FLY's address is a vigorous, courageous, and able paper. We were so impressed with the opening paragraph that we insert it here, because we feel satisfied it best arrests serious consideration from all sincere and devoted Masons.

“The State is throbbing with the heart-beats of progress, and not a breeze sweeps our prairies, or a zephyr lingers in our forests, but is attended by the music of nineteenth-century civilization.

“All this is cause of congratulation to us as citizens and patriots, but the great question to us, as Masons, is, whether Freemasonry, with principles as old as time and eternal as truth, is keeping step with the advance of the age in which we live, and sending forth the rays of light to which men can turn for hope, consolation, and sympathy. While the influence of the mother of brotherhoods is doing more to soften the asperities of life, to relieve the necessities of mankind, and give men a higher type of manhood, than any other human institution, yet we are not accomplishing the good we should in our borders. Not that our numbers are not multiplying, not that the wisest and best are not seeking companionship with us, not that our institution



is unpopular, but ignorance, that greatest menace to church, state, or brotherhood, ignorance not only of the Ritual and jurisprudence of the Grand Lodge, but ignorance of the tenets and principles upon which is built the great institution,—this is the sword suspended above us and against which we are to guard. I have been often astonished, as well as mortified, during the past year, at questions propounded by officers of Lodges in regard to the plainest edicts of this Grand Lodge, and it was only a few weeks since that there was one Lodge in Texas, at least, that had never discovered who were the officers of this Grand Body. Many of the Lodges are unacquainted with the secret work, as taught by the committee, and the conferring of degrees is often a travesty, uninteresting to the members, and uninstructional to the initiate. Many complaints have come to me about the inefficiency of the present system of imparting the work, and the failure of system to impart instruction was felt so keenly by some Brethren that, while my predecessor was in office, an association, known as the ‘North Texas Masonic Association,’ was formed, in order to more effectually obtain the work. I looked with some alarm upon the organization of the association at the time, but I afterwards forgot it until the matter was thrust upon my attention last spring by a printed circular, issued from the ‘Office of Secretary of East Texas Masonic Association,’ and signed by ‘A. T. GRANT (Worshipful Master of Palestine Lodge, No. 31), President; JAMES F. MARTIN (Past Master of Grapeland Lodge, No. 473), Vice-President; and C. A. STERNE, Secretary.’

“It stated that the association had been organized, and that ‘the object of this association is to supplement the work of the Grand Lodge, and particularly that of the Committee on Work; for the consideration of all questions and measures for the good of Masonry, and for social intercourse and brotherly association.’

“I immediately wrote Brother GRANT a letter, vigorously disapproving the organization of such associations, setting forth my reason for the same. In a few days I received a reply, in which Brother GRANT rather freely criticised my opinion, but—not very gracefully—submitted to my ruling, and disorganized

the association. Afterwards I received a communication from Brother SAMUEL R. HAMILTON, the president of the North Texas Masonic Association, requesting, in a courteous manner, my reasons for disapproving the organization of Masonic associations, which I gave him, and he promptly disbanded his association.

“The Brethren who organized these associations were, doubtlessly, actuated by pure motives and honest desires, but I look upon their existence as a menace to the Grand Lodge and the prosperity of the Fraternity in Texas. The Grand Lodge is capable of caring for Freemasonry in this jurisdiction, and needs no aides-de-camp, or deputies, to assist in the exercise of its sovereign powers.

“Edict 25, page 50 of Sayles’s Digest, uses the following language: ‘It believes that Masonry taught and practised in the subordinate Lodges and under Grand Lodge regulations can do all the good demanded in the cause, and requires no higher, greater or other outside influences to instruct them in their duty.’ As before stated, I concede to the Brethren honesty of purpose and good intentions, but the formation of Masonic bodies outside of the authority of the Grand Lodge, without its sanction or approval, and owing it no allegiance, must, ‘as the day follows the night,’ result in insubordination, and, perchance, rebellion. If the system of imparting the work is defective and imperfect, as it doubtless is, let the Brethren come into the Grand Lodge and assist in perfecting a system that will carry the work into every subordinate Lodge in Texas.”

These are impressive words. Yet Grand Master FLY reports nineteen dispensations to install officers of Lodges in public. Is it any wonder, then, if the very spirit of Masonry is thus ignored, that solemn “work” only to be done by a Lodge, as a Lodge, with tyled doors to the profane, is thus permitted to be a show for the ignorant profane, as well as very many “members of Lodges” not Masons who do not comprehend the injurious influences of making Masonic secrecy only a name?

And to these were added twelve dispensations to lay cornerstones of public or *quasi* public buildings.



We have read the "Decisions" of Grand Master FLY, and cordially accept all but two as sound Masonic law. We notice, in Decision 21, that the Grand Master decides that officers of Lodges are installed in the third degree, but if done in public the Lodge must be called off till the Lodge returns to the Lodge-room. How odd! We do not understand Decision 10. In Decision 34 it is decided that if Lodge officers are installed without opening the Lodge, they were not legally installed. How, then, can they be lawfully installed in public, when no Lodge is opened, and cannot be, for the ceremony is a Masonic Lodge ceremony. Once depart from the strict rule, and then complications are created that prove the utter inconsistency of the excuses given for such departure.

Grand Master FLY, in his remarks on the cordial relations between Texas and other Grand Jurisdictions, says that he has received letters from different points on the Rio Grande inquiring if he would grant dispensations for Lodges in Mexico. We feel great anxiety on the important question of the future relations between the Grand Lodge, so called, of the republic of Mexico and the Grand Lodges of the States of the United States. We fear that the essential principles of Freemasonry may not be fully comprehended by those in Mexico who have already become, or may desire to become, members of Lodges in that country. If it may so be that there now exists in the esoteric teachings and the Ritual of Free and Accepted Masons such marked differences between what is taught in Mexico and what are the true and ancient Masonic traditions in the States of the United States, that intercommunication would be dangerous. We trust that our Brethren of Texas will be assured beforehand, by strict inquiry and observation, if any such differences exist before any Masonic relations are permitted between the Masonic Lodges of Texas and the bodies called such in Mexico. There may be great peril from hasty action without a thorough knowledge on the subject.

We cannot omit, in connection with the foregoing remarks, to quote from Grand Master FLY's most admirable address words of great power and marked wisdom :



“This is an age of secret societies and brotherhoods, many of them appealing to a love of tinsel, show, and gaudy ceremony ; but Masonry is truth, simple in its dress, simple in its love, eternal in its principles, irresistible in its influences ; with no dogma but universal benevolence, with no allies but faith in man and trust in God, with no desire but the elevation of the race, with no anchor but hope and no rudder but love, she teaches men of a better life here and whispers of the bright life to come. Arrogating to herself no prerogative of church or state, unchanging and unchangeable, because founded upon the affections and necessities of men, the same in every age, clime and nation, the great brotherhood moves on forever. Learn, if you have not already, the value of the inestimable treasure committed to every Mason, and so live that its influence may be felt and appreciated of men. Repel any suggestion of innovation, for the very vitality of Freemasonry rests in the unchangeableness of its teachings. Masonry is the garnered-up, concentrated wisdom of ages, and its truths are incapable of improvement, or its principles of being made better and clearer. Let us be true to her teachings, true to her tenets, and we will then be true to ourselves, to our fellows, and to our God.”

We stop to notice a report from the Committee on Grievances and Appeals. The case is called *A. B. vs. Young County Lodge*. The Lodge had no jurisdiction over the accused,—none on earth. We are gratified with the report of the Committee.

We again ask what jurisdiction McGregor Lodge, No. 376, has over a case of a widow of a deceased Master Mason. We cannot be more explicit, but the *Mason* will understand the question. The desire of some Lodges to turn themselves into “courts” to try cases over which Masonic law has no cognizance is unfortunate for the proper administration of true Masonic jurisprudence.

The report of the Committee on Grand Officers’ Reports is a very able and important paper. It is deeply interesting for the judicial spirit it evinces. We are gratified to read the marked

approval of the Grand Master's action as to the "North Texas Masonic Association" and the "East Texas Masonic Association." Such meetings should at once be disbanded. Those of the Craft who mixed with such clandestine gatherings ought to be expelled from Masonry.

We fully agree with the report that the Grand Master was right when he arrested the charter of Lodge No. 468. The safety, prosperity, and perpetuity of the principles of Freemasonry very often require prompt and courageous action to prevent mischief. It is not surprising that so much work is placed on the Committee on Grievances and Appeals. We hope ere long Masonic law will be taught in all the Lodges by lawfully-warranted Masonic authority.

Past Grand Master MATTHEWS, as Chairman of the Committee on Correspondence, presented his annual report. His preface is deeply touching. But, dear Brother, you are a living modern example of that famous bird which rose from the ashes in all the vigor of unimpaired youth. Dear Brother, we find in the wonderful ability which characterizes your report the marvellous effects of that fire which you thought was misfortune. No; it has proved that misfortunes, as we regard them, are oftentimes blessings in disguise. Your report is a model for imitation by all who seek to reach your Masonic standing. As a Masonic writer you have placed yourself side by side with the most accomplished in our Craft.

Most Worshipful A. S. RICHARDSON was elected Grand Master; Right Worshipful WILLIAM F. SWAIN was re-elected Grand Secretary.

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## UTAH—1890.

PROCEEDINGS of the Nineteenth Annual Communication of the Grand Lodge, held in Masonic Hall, at Salt Lake City, January, 1890.

Most Worshipful ABBOT RODNEY HEYWOOD, Grand Master; Right Worshipful CHRISTOPHER DIEHL, Grand Secretary.



The Grand Master in his address refers to the foreign relations, recommending recognition of the Grand Lodges of North Dakota and Victoria. It seems that the differences between Utah and Nevada on the question of invasion of jurisdiction are not yet adjusted. This is much to be regretted. If Grand Lodges on such questions cannot promptly and fraternally agree as to the accepted rules of inter-jurisdictional relations, how can the Subordinate Lodges be expected to prevent such infringements of their Lodge jurisdiction? It is not wise in Grand Lodges to postpone the determination of all such questions.

The Grand Master refers to the celebration by Connecticut of its centennial, and to the settlement of the Hiram Lodge case. The notice of the semi-centennial of Illinois is pleasant.

There are no points in Grand Master HEYWOOD'S "Decisions" that concern the general law of Masonry.

Right Worshipful CHRISTOPHER DIEHL'S report as Grand Secretary is very interesting. He says the present membership of the Grand Lodge is four hundred and seventy-five, a gain of seventeen members. It might increase the total if our dear, beloved Brother DIEHL would introduce a rule in the Grand Lodge ethics that one Mason might have a plurality of memberships, and count all as individual and not as family groups. But, no! that might revive the plurality business, and our dear Brother would never agree. We had better mind our own business, or our Brother will "flail" us. Maybe not, as probably he thinks Brother DRUMMOND has so hurt himself in the use of the Masonic "*flail*" that Brother VINCIL patented as to avoid its use.

The "Decisions" of Grand Master HEYWOOD relate to questions as to interpretation of the Ahiman Rezon.

Our dear Brother DIEHL, Chairman of the Committee on Correspondence, made two Special reports on the recognition of the Grand Lodges of Victoria and North Dakota, both in the style, and eminently characteristic, of our Brother.

The Grand Lodge decided that the "Jewels" for the Grand Representatives from the Grand Lodge of Utah be made of "pure Utah Silver." We always understood that Jewels of



Grand Lodge officers were made of gold. However, it may be that "pure Utah" silver is gold; it is likely that *pure silver* of Utah is less valuable.

It has been decided that "a non-affiliate Master Mason may reside in one place in Utah where a Lodge exists, and apply for affiliation in a Lodge in another place in this or any other Grand Jurisdiction." So reports the Committee on Jurisprudence.

So far as "any other Grand Jurisdiction" is concerned, we protest. It is not possible for "pure Utah" to make a current Masonic coin out of such material which any other Grand Jurisdiction would take at par. Can it be that a Master Mason residing in Utah can ask to be affiliated in Pennsylvania? We think he might ask; of course he might ask; but Pennsylvania would never agree to affiliate him in one of her Lodges or permit any such Lodge to act on any such asking.

Our dear Brother DIEHL, Chairman of the Committee on Correspondence, presented his annual report. It is very pleasant reading. Our Brother has given a cheery, chatty notice of all the Grand Lodges under review. It is neither a profound nor an analytical paper, but it is kind, fraternal, short, and satisfactory.

Most Worshipful ARTHUR MORRIS GRANT was elected Grand Master; Right Worshipful CHRISTOPHER DIEHL was re-elected Grand Secretary.

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## • VERMONT—1889-90.

PROCEEDINGS of the Ninety-sixth Annual Communication of the Grand Lodge, convened in the hall of Burlington Lodge, at the city of Burlington, June, 1889.

Most Worshipful ALFRED A. HALL, Grand Master; Right Worshipful LAVANT M. READ, Grand Secretary.

The Grand Master in his address states that four Lodges lost by fire their halls and much valuable property, and in two instances their Charters.

The Grand Master makes reference in a rather ambiguous way to some difference between Vermont and New Hampshire. After "a confidential correspondence" with the Grand Master of New Hampshire relative to the case, the "details of which it would be neither right nor proper for me to give," an apology has been made to the Grand Lodge of New Hampshire, "for an unwitting violation of its jurisdiction by our subordinate." All is now peace and harmony between these Grand Jurisdictions. Of course we know nothing of the details. So much appears as we have extracted it in disjointed portions of the reference, but one C. B. P. was expelled from all the rights and privileges of Masonry by New Hampshire in an edict of Grand Master HALL.

We cordially agree with Decision No. 5, of the decisions reported by Grand Master HALL,—viz., "In Masonry there is no statute of frauds or limitations, neither is it governed by statute or common law rules; the question in every case of Masonic offence is, Has the Brother violated the laws or principles of Masonry? If so, he is subject to discipline, no matter whether it is an offence against the law of the land or not."

This is undoubtedly sound Masonic law. The Most Worshipful Grand Master might have added, as we think, that Lodges of Freemasonry have no authority to try any member for acts that are not violative of Masonic law or principle. Acts in violation of "statutes" or "the common law" are triable only by profane tribunals.

Decision No. 11 is sound,—viz., "Neither suspension nor expulsion removes an objection made after ballot by a Brother in good standing when the objection was made."

We disagree with Decision No. 12,—viz., "An objection before ballot does not have the effect of a black ball, but the Master should so inform the objecting Brother, that he may be present when final action is taken upon the petition." An objection *before* ballot prevents a ballot. When an objection by a



member of a Lodge is made, after the report of the examining committee, that stops proceedings. When an objection is made after ballot and before, or at the time of, the ceremony of initiation, that stops the proceedings in a Lodge, or by a Lodge. This we regard as Masonic law.

The Grand Master makes some interesting remarks in his address under the caption "Interjurisdictional." The difficulty on this line "arises from a lack of uniformity in laws and practices that might and should be the same in all jurisdictions." He disagrees to a General Grand Lodge or a General Congress, for he says, "The Sovereignty of the Grand Lodge cannot be surrendered, and a congress would have no power."

The subjects, he thinks, to be uniformly treated by all Grand Lodges are jurisdiction over rejected material; residence before petition; demits; effects of suspension for non-payment of dues; status of petitioners for a dispensation; and a few other moot questions.

He rather suggests, as we understand him, that Committees on Foreign Correspondence ought to formulate some "common platform with reference to the above subjects."

These remarks of Grand Master HALL are worthy of very serious consideration. Without expressing *now* any opinion of the subject, we venture to say that it would require time and labor to first set these committees on a common platform of agreement. Yet it may be possible, if the matter be seriously taken up with a desire to reach a truly sound Masonic conclusion. While Masonic law is yet so variously taught, a common platform is not easily erected. First agree what is Masonic law.

We cordially unite in Grand Master HALL's views on the differences between England and Quebec.

Under the caption "Cerneau Rite," Grand Master HALL is conspicuously right in his plain, courageous, and strong condemnation of any claim of right over said degrees (of Ancient Craft Masonry) by any other body than a Sovereign Grand Lodge. It is an unwarranted usurpation, an offence against well-established law and Masonic usage. The Grand Lodge of Vermont



will not permit an infringement of its inherent rights or those of any other Grand Jurisdiction, and, if the charge is fully sustained, will take decided action.

An interesting example of the value of arbitration between Grand Lodges, on subjects of differences between them, is shown by the decision, as arbitrator, of Past Grand Master CHARLES ROOME, of New York, in the case of Aurora Lodge, No. 22, of Vermont, on the complaint of New York. He regrets the complaint of New York. We call attention to this decision only in hope that Grand Lodges may follow this precedent in like cases.

Right Worshipful Past Grand Master MARSH O. PERKINS, Chairman of the Committee on Foreign Correspondence, made his annual report. It is a clever condensation of the review of Grand Lodge Proceedings, without overburdening it with discussions of unimportant subjects that often creep into the elaborate reports of Committees on Foreign Correspondence. Our esteemed Brother Past Grand Master PERKINS has taken a judicious course in the line he adopts. We cite Kentucky, Maine, Delaware, and Iowa as examples of our impressions on this point. These reviews are models. We do not name them, that it may be assumed we agree with all the views our distinguished Brother offers, but they are worthy of careful reading.

We must thank our Brother for his remarks on Pennsylvania. They are in happy harmony with our Brother's courteous and fraternal sentiments, so often seen in the pages of his most excellent reports.

On the subject of "physical qualifications," our learned Brother does not agree with the opinions we have ever entertained on this important, fundamental, essential Masonic Landmark. He quotes our last report on noticing Grand Master HALL'S views on the issue raised as to a "perfect youth." To know how wrong we are, he gives a case of a most distinguished jurist, soldier, and citizen, who in the service of his country lost an arm at the battle of Bull Run, and somehow, somewhere in New Hampshire, was made a Mason. Our Brother PERKINS

asks us, "Brother VAUX, frankly and honestly, don't you believe that such a man is a greater ornament to the superstructure of Freemasonry than many known to you possessed of limbs of the mould of an Apollo?" Dear Brother PERKINS, your question has nothing whatever to do with the Landmark of Masonry. The question is, Could a man without an arm be made a Freemason on the foundation Landmark of Freemasonry. Of course, the case you present, if you "frankly and honestly" present it to test the principles, is wholly outside of every Masonic consideration. The eminent man, learned, cultured, distinguished as a citizen, deserves the praise of all men, but he never ought to have been initiated in a Lodge of Free and Accepted Masons. The Lodge violated the Landmarks of Freemasonry, and, if a Grand Master was alive in New Hampshire at the time, the charter of the Lodge ought to have been arrested.

No man ever attended the initiation of an Entered Apprentice in a lawfully-warranted and duly-constituted Lodge of Free and Accepted Masons who does not know that an applicant maimed, without an arm, or leg, or half or part of any member, cannot be made a Mason. Why, then, dear Brother, try to avoid the real question by the eloquent dressing up of suppositions which have nothing whatever to do with it?

No, we do not believe the distinguished citizen you refer to—great, good, honorable as a man, and covered with laurels as a soldier—was lawfully made a Mason. He is not now a Mason. Yet it so may be that in that Great and Holy Grand Lodge above our Divine Grand Master may accept the redeemed soul into the jurisdiction of that perfect bliss which does not depend on two arms in the life on earth. We frankly and honestly reply to the question of our dear Brother that, had we been a member of that Lodge in New Hampshire, we could not have consented to the initiation of the gentleman whose case is given as a test.

Most Worshipful GEORGE W. WING was elected Grand Master; Right Worshipful LAVANT M. READ was re-elected Grand Secretary.



PROCEEDINGS of the Ninety-seventh Annual Communication of the Grand Lodge, convened in the Hall of Burlington Lodge, at the city of Burlington, June, 1890.

Most Worshipful GEORGE W. WING, Grand Master ; Right Worshipful LAVANT M. READ, Grand Secretary.

Grand Master WING opens his address with these well-chosen and most appropriate words :

“It was most fitting, then, that before commencing our deliberations we should join with our beloved Chaplain in invoking the divine blessing upon us and our doings, and in returning thanks to the Father of all mercies for His tender compassion to us, and His watchful care and preservation that has enabled us to again meet together with almost unbroken ranks. We have been exempt from flood and conflagration, from cyclone and pestilence, from drouth and decay. We have been beset by no dissensions at home or abroad. Let us, in return for the manifold blessings vouchsafed us, endeavor to so live and labor that when the Reaper ‘with his sickle keen’ shall call us hence, we shall obey the summons with the consciousness of having well discharged our duties here and earned an entrance into rest.”

The Grand Master feels deep interest in the proper oversight of the Craft, and his efforts to secure it are well directed. He recommends the recognition of North Dakota.

It seems from this address that the Grand Lodge, at its last Communication, directed a committee “to procure and present to our retiring Grand Master a combination Jewel as a testimonial of his distinguished services in the Grand Lodge, Grand Chapter, and Grand Commandery.”

All this is without precedent, as far as we know. That it is a marked violation of “usage” and “custom” is probably true. We, in the most fraternal spirit, only actuated by our belief that it is without Masonic authority, most respectfully condemn it. The Jewel of a Grand Master of a Grand Lodge of Free and



Accepted Masons is *sui generis*; it has ever been so, if we are correct in this assertion. The Grand Lodge is sovereign and supreme. It stands alone. It has neither peer nor partner in Freemasonry. The Jewel that designates the Grand Master is symbolic of his Masonic authority. Every Grand Master is invested with the jewel of his "station" at his installation. By what process of reasoning, then, can a Grand Lodge permit its chief executive officer, the highest Masonic authority in the Craft, the sole and only organ of Masonry, to be associated with other bodies in receiving, as Grand Master, by the order of the Grand Lodge, a "jewel" which embodies in its construction the symbols of such other bodies,—a "combination jewel?" What right has the Grand Lodge to sanction or suggest an absurdity in itself and a violation of accepted Masonic usage and custom, which the Grand Lodge cannot violate?

As we understand it, we most fraternally object to such a Masonic monstrosity.

The Grand Master advised the recognition of the Grand Lodge of North Dakota.

A novel case is presented in the relations between Lincoln Lodge and Missisquoi Lodge. We cannot understand it. The committee, Right Worshipful ALFRED A. HALL, reported on the case, and he says, "I am aware this is a new departure, but should it not prove advisable, the Grand Lodge, having full power and exclusive authority in the matter of jurisdiction, can, at any annual session, set the matter right."

Our experience with Vermont's new departure in the "combination Jewel" case, does not invite a study of this last instance.

Special reports by Past Grand Master MARSH O. PERKINS, Chairman of the Committee on Correspondence, recognized North Dakota and New South Wales.

Vermont is remarkable for new departures, but it is also remarkable for a condition of affairs in one of its Lodges which is amusing if nothing more. We give the report on the case in full.

## “MALDOON CASE.

“Most Worshipful A. A. HALL, for Committee on Masonic Jurisprudence, presented the following report, which was accepted, and after discussion by Brothers CLOUGH, HASKINS, ENGLSBY, and BARTLETT, the same, with recommendations therein, was adopted :

“*“In the Matter of a Petition for a New Trial in the Case of Richard Maldoon.*

“*“To the Most Worshipful Grand Lodge of Vermont now in session :*

““Your Committee on Masonic Jurisprudence report that said cause comes before the Grand Lodge upon petition of ten members of Dorchester Lodge, No. 1, asking for a new trial on the ground that they did not receive notice of the trial at which said Maldoon was expelled by said Lodge.

““The petition has appended to it letters from the petitioners and three other members, stating in substance that they received no notice of the trial.

““A protest is presented by the Lodge, accompanied by letters and statements, among them being the request of three of the signers to have their names taken from the petition ; two were present at the trial and made no objection, hence, under the law of this Grand Lodge, are held to have waived all objection, and one of whom voted for expulsion ; one had previously directed the Secretary not to send him notice, as he could not attend ; one other says it would have been impossible for him to have attended, and that he believed it to be for the best interest of the Fraternity that said MALDOON be expelled ; in one case the petitioner admits that the notice was missent.

““So far as the three whose letters are appended to the petition, but one not signed, are concerned, one was a suspended Mason ; one says he was not entitled to notice, and the other says he does not know whether a notice was sent him or not, but that he does not ask for a new trial.

“ ‘Two of the signers to the petition appeared and were fully heard, together with counsel for the Lodge and Mr. MALDOON.

“ ‘Both testified in substance that they had employed no counsel; that they knew nothing of the facts in the case; that they joined in the petition at the request of Mr. MALDOON, and had no interest in the matter except to see that justice was done. In both of said cases we find that the Secretary sent notice to their last-known post-office address.

“ ‘In view of the fact that the vote in said Lodge upon the question of punishment stood 27 to 8, and that upon appeal the action of the Lodge was sustained by the Grand Lodge, and the further fact that no claim is made of any newly-discovered evidence that would change the result in the event of a new trial, providing there had been *laches* on the part of the Lodge, in our opinion the Grand Lodge would not be justified in opening the case.

“ ‘While a party against whom charges are pending should have notice as provided by the Grand Lodge By-Laws, and a trial without such notice is void, failure to give notice to a member does not have that effect. The Grand Lodge would not be justified in setting aside the decision of a Lodge and granting a new trial unless it clearly appeared that the failure to give notice to a member was wilful or intentional on the part of the Lodge or its officers, or that it has worked an injury to the respondent and prevented a fair and impartial trial.

“ ‘The Secretary should use all reasonable diligence in ascertaining the last post-office address of resident members, and should give notice, either verbal or written, as required by the law of this Grand Lodge, but reasonable diligence is all that can be expected. In this case we find that the Secretary did exercise that diligence, and recommend that the petition be dismissed.

“ ‘Fraternally submitted,

“ ‘HENRY H. SMITH,

“ ‘N. P. BOWMAN,

“ ‘ALFRED A. HALL,

“ ‘Committee.’ ”



One more instance. What it is we do not exactly know. A sort of Grand Lodge annex; a "combination Jewel" of the Craft; a kind of Past Master's degree in—— Well, whatever it is, we, for the delight of the Brethren in Pennsylvania, quote:

"PROCEEDINGS.

"In accordance to the call of the Grand Lecturer, the following named Brethren assembled in the rooms of Burlington Lodge, No. 100, Free and Accepted Masons, at Burlington, Vermont, at 10 o'clock A.M., October 15, 1889.

"Most Worshipful GEORGE W. WING, Grand Master.

"Most Worshipful ALFRED A. HALL, Past Grand Master.

"Worshipful DANIEL N. NICHOLSON, Grand Lecturer.

"Worshipful EDWIN WHEELOCK, Grand Chaplain.

*"District Deputy Grand Masters.*

"OSCAR GASSETT, District No. 1.

"H. T. EATON, District No. 2.

"W. S. NAY, District No. 5.

"B. W. BRALEY, District No. 6.

"GEORGE CASSIDY, District No. 7.

"JOHN W. STOWELL, District No. 8.

"CHARLES A. CALDERWOOD, District No. 12.

"CHARLES H. STEARNS, District No. 13.

"H. O. BARTLETT, Past District Deputy Grand Master.

"Letters of regret were received giving good and sufficient reasons for their non-attendance from SMITH W. HATCH, District No. 3; FRANK E. ALLEN, District No. 4; EDWARD F. DUTTON, District No. 10.

"A Lodge of Master Masons for instruction was opened.

"DANIEL N. NICHOLSON, Grand Lecturer, as Worshipful Master.

"CHARLES A. CALDERWOOD, District Deputy Grand Master, as Senior Warden.

"CHARLES H. STEARNS, District Deputy Grand Master, as Junior Warden.

“OSCAR GASSETT, District Deputy Grand Master, as Treasurer.

“WILLIAM E. WELLER, as Secretary.

“W. S. NAY, District Deputy Grand Master, as Senior Deacon.

“JOHN W. STOWELL, District Deputy Grand Master, as Junior Deacon.

“GEORGE CASSIDY, District Deputy Grand Master, as Senior Steward.

“H. T. EATON, District Deputy Grand Master, as Junior Steward.

“J. C. MALANEY, as Tyler.

“It was then announced that Most Worshipful GEORGE W. WING, Grand Master of the State of Vermont, was in waiting. Brother W. S. NAY was instructed to take with him the Senior Steward and repair to the ante-room and escort the distinguished visitor to the Lodge-room, who, on being introduced, was received with the private Grand Honors and welcomed by Brother NICHOLSON as follows :

“‘Most Worshipful Grand Master, in behalf of the District Deputy Grand Masters of the State of Vermont here assembled, I extend to you a hearty welcome, and for more than one reason. I welcome you because you are an eminent patron of Masonry ; because the banner of Freemasonry which has been handed down to you by your illustrious predecessors is being held aloft and not allowed to trail in the dust while passing through your hands ; and because the troubled heart can pour out its woes to you and you will administer a healing balm. I welcome you on account of the charity you extend to your inferiors in rank and office as well as to the whole human family ; and finally I welcome you for your kind condescension in leaving your home and business to assist us in the performance of our duties at this meeting. And now, Most Worshipful Sir, I extend to you the freedom of the East, where Brother NAY will now conduct you to a seat.’

“Brother NICHOLSON then said, that as this was the first meeting of the kind ever held in the State, there was no prece-

dent to follow, and, as the Most Worshipful Grand Master expected him to perform his duty as executive officer, he would call their attention to a brief address, which he then read."

An address was then delivered. Then, at the close of the address, some time was spent in discussion as to what method of further proceedings would be "productive of the greatest good." After awhile the combination Jewel was presented to Most Worshipful ALFRED A. HALL. Then this "combination" was adjourned.

Our esteemed Brother Past Grand Master MARSH O. PERKINS, Chairman of the Committee on Correspondence, presented his annual report. It is a thoroughly masterful review of the Proceedings of the Grand Lodges noticed. We are instructed and gratified by the careful reading of his views and opinions. Few, very few, reporters have the skill and ability he shows in this peculiar line of Masonic literature. We congratulate the Grand Lodge of Vermont. If our Brother will permit, we beg to offer him our most fraternal regard.

Most Worshipful GEORGE W. WING was elected Grand Master; Right Worshipful WARREN G. REYNOLDS was elected Grand Secretary.

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## VIRGINIA—1889.

PROCEEDINGS of the One Hundred and Twelfth Annual Communication of the Grand Lodge, held in St. Alban's Hall, at the city of Richmond, December, 1889.

Most Worshipful ROBERT T. CRAIGHILL, Grand Master; Right Worshipful WILLIAM B. ISAACS, Grand Secretary.

Grand Master CRAIGHILL delivered his annual address. In his opening paragraph he most feelingly refers to the death of Deputy Grand Master, Right Worshipful GEORGE HINES JORDAN, who died at his home in Smithfield, Isle of Wight County, in February, 1889.



There is so much good common sense, such sound Masonic teaching, given in a cultured style so attractive, that we have thought it proper to extract a part of this most admirable address for the benefit of our Craft in Pennsylvania.

“The present flourishing state of things, as a general rule, throughout our beloved Order in Virginia, appears to me to have justified such action on my part; for it gives me pleasure to report to you officially that, in my opinion, never before in the history of our State has Blue Lodge Masonry been stronger, more respected by the outside world, or more faithful to the heaven-born principles which underlie its fabric. It is true, my observation has shown me that there are two or three localities where the Order appears to be languishing to some extent; but I have taken the trouble to ascertain the causes, and am satisfied they are now in process of removal. It is also true that to the attentive eye of a Grand Master, surveying the entire jurisdiction, there are some out-croppings, here and there, which might develop into disturbing elements among us, and which, if not firmly checked in their first beginnings, might in time lead to infractions of that conservatism which has ever characterized the Masons of the ‘Old Dominion;’ yet I feel sure it will only be necessary to point them out, at the proper time, to the Grand Lodge, to insure a speedy and effectual arrest of their encroachments. The time can never come, I believe, when this noble body of Masons can be betrayed into intemperate action on any question, or led away from its safe moorings of a hundred years and more into any of the untried fields of modern experimentalism. The adage ‘*tempora mutantur, et nos mutamur in illis*’ does not apply to Freemasonry as known and practised in Virginia; on the contrary, we not only prescribe, but we practise the motto ‘*semper eadem*;’ and woe betide the day, Brethren, when we materially depart from it.”

The Craft in Virginia have been zealous, earnest, and active. Four corner-stones of church and other public and Masonic buildings were laid; the dedication of a Hall and a centennial

celebration were attended; two new Masonic Temples, one at Hampton, the other at Greenville, were dedicated, and new Lodges constituted.

The Grand Master calls attention to the "Home and Retreat" for sick and wounded, owned and conducted by Marshall Lodge, No. 39, Lynchburg, and commends it with strong emphasis. He says this charity was established in the year 1886, and after struggling through "its day of small things," has already, in its fourth year, developed into one of the recognized institutions of the city.

The Grand Master has issued dispensations of the usual kind, but he says, "I declined to grant a dispensation to confer degrees upon a petitioner who had 'lost one leg some distance below the knee;' also, upon one who had 'lost his left hand.' In both of these cases I was guided by Section 226 of your Methodical Digest." Dispensations were granted for the formation of six new Lodges.

The Grand Lodge of North Dakota is recommended for recognition.

The Grand Master regrets that unavoidable delay has prevented the completion of the Masonic Temple at Richmond. He explains satisfactorily the causes of the delay, and expects next year the Craft of Virginia will occupy its appropriate home.

We rejoice that the Grand Lodge of Virginia has among its members a Brother actuated by the same noble Masonic impulse as our Right Worshipful Grand Treasurer PATTON. Brother A. G. BABCOCK, a member of Dove Lodge, No. 51, hearing that the establishment of a Masonic Home for the widows and orphans of deceased Masons was likely to be postponed for want of immediate aid, donated five thousand dollars for present needs, and gave a promise of assistance hereafter to maintain it.

Right Worshipful Past Grand Master W. F. DRINKARD, Chairman of the Committee on Correspondence, presented his report, and a most able paper he gives to the Craft. It is a clear, suggestive, thoughtful analysis of the Grand Lodges



reviewed. He judiciously criticises the reports of Committees on Correspondence ; in a word, he is a master workman, as his work proves.

Most Worshipful ROBERT T. CRAIGHILL was elected Grand Master ; Right Worshipful WILLIAM B. ISAACS was re-elected Grand Secretary.

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## WASHINGTON—1889-90.

PROCEEDINGS of the Thirty-second Annual Communication of the Grand Lodge, held at the city of Olympia, June, 1889.

Most Worshipful NATHAN SMITH PORTER, Grand Master ; Right Worshipful THOMAS MILBURNE, Recording Grand Secretary.

The Grand Master's address is a practical paper, in which he devotes careful consideration to several matters of domestic importance.

The constitutions of new Lodges, dispensations for new Lodges, and special dispensations for Lodge work are prominently reported.

His views as expressed in his "Decisions" show very thoughtful consideration of the subjects. We quote one line that is evidence of the investigation bestowed on preparing his rulings. He says, "A charter is not a *contract*, but *evidence* of a grant."

This is the more exact definition of the authority under which a Lodge is constituted, for it is the lawful warrant to convene and "work."

The Grand Master calls attention to the case of L. W. and the proceedings of Walla Walla Lodge, No. 7. We fear that some very decided action should be taken as to the methods which appear to underlie this case.

The want of Masonic knowledge must be manifest, when the Grand Master is asked, "Can a person be elected and installed Secretary and Treasurer of a Masonic Lodge at the same time?"

Right Worshipful THOMAS M. REED, Chairman of the Com-



mittee on Correspondence, made a special report recognizing the Grand Lodges of New South Wales and Victoria. This report is carefully prepared, and explains the grounds on which the recognition is approved.

The Proceedings, as appears from the printed minutes in the volume before us, of the Grand Lodge of Washington are highly interesting. The Craft is carefully overlooked, and efforts to reach the best conclusions on all questions presented for the consideration and action of the Grand Lodge are earnest and deliberate.

We deeply regret that Past Grand Master LOUIS ZIEGLER was so unexpectedly called upon to try and prepare the annual report of the Committee on Correspondence, owing to the engagement of Right Worshipful Brother THOMAS M. REED.

We are so familiar with our esteemed Brother Past Grand Master ZIEGLER's work that we regret *he* even could not complete the duty he so generously and fraternally undertook. However, so much of the review he has made is in perfect harmony with his Masonic learning and ability.

Most Worshipful WILLIAM A. FAIRWEATHER was elected Grand Master; Right Worshipful THOMAS MILBURNE REED was re-elected Grand Secretary.

PROCEEDINGS of the Thirty-third Annual Communication of the Grand Lodge of Washington, held in Masonic Hall, at the city of Ellensburg, June, 1890.

Most Worshipful WILLIAM A. FAIRWEATHER, Grand Master; Right Worshipful THOMAS MILBURNE REED, Grand Secretary.

There were eight Past Grand Masters present.

The officers and members of the Grand Lodge (we ask Brother VINCIL to read page 150 of the pamphlet copy of the Proceedings of Grand Lodge) proceeded to lay the corner-stone of the Masonic Temple to be erected at Ellensburg.

We venture to suggest that the "memorandum of the relics" deposited in the corner-stone is as great a curiosity as any *relic* deposited. "A five-cent nickel, 1890," is hardly a "relic."

Neither do we think that a "card of JAMES EWEN EDMISTON, Grand Master of Masons, and Mrs. HELEN E. EDMISTON, Grand Matron, Order of Eastern Star, 1889-90," can be any sort of a *relic*.

Grand Master FAIRWEATHER, after disposing of all the modern novelties, delivered before the Grand Lodge his annual address. The Grand Master most appropriately refers to the sudden death of Past Grand Master THOMAS TAYLOR MINOR. His tribute is couched in the spirit of sorrow at the loss to the Craft and the community by the untimely death of Right Worshipful Brother MINOR.

The Grand Master issued ten dispensations to four new Lodges.

Three corner-stones were laid by proxy,—one for a Masonic Temple at the city of Colfax.

Grand Master FAIRWEATHER refused to grant a dispensation to Lodges No. 7 and 13 to appear as Lodges and attend the Easter services of Washington Commandery, No. 1, on Sunday. We fully agree. This refusal was well and in harmony with Masonic teachings.

The three "Decisions" of Grand Master FAIRWEATHER we have read. They refer to unimportant matters.

The Grand Master reports official notice of the organization of the Grand Lodge of North Dakota.

The subject of "Work and Lectures" is receiving due attention by the Grand Lodge. District schools of instruction are established, and very good results are promised for their practical administration. Nothing is more important for the prosperity of the Craft, in any jurisdiction, than the earnest efforts to supply instruction, authoritative instruction, in the "work" by competent teachers.

Grand Master FAIRWEATHER lays stress on the care—increasing care—in the duties of committees to which applications for initiation are referred, and on the reports upon which members are admitted into Lodges. We regard this subject of very serious concern to the Grand Lodges.

The regalia of the Grand Lodge needed "an amendment," but the finances were not sufficient to justify the cost. So it seems



that Past Grand Master LEVI ANKENY felt constrained to take the subject up and act upon it. This he did in a truly practical way, for he donated to the Grand Lodge a full set of Grand Lodge "regalia," for which the Grand Lodge passed resolutions of gratitude for his generous and unselfish interest.

The Grand Lodge settled on Seattle as the place for the next annual meeting of the Grand Lodge.

On motion of Most Worshipful JOSEPH A. KUHN, photographs of all the Past Grand Masters are to be made, in order to have them (the photographs) enlarged into a uniform style and placed in the Masonic Hall.

The Committee on Grievances had but little to report. That is encouraging—or, otherwise.

We must salute most cordially and affectionately Past Grand Master ZEIGLER, Chairman of the Committee on Correspondence. His report is interesting. It is carefully considered. It shows the ability of the author. It proves him to be an enlightened and cultured Freemason. He criticises with power. He rebukes with patience and vigor. He strikes with precision. He assails the weak-backed Mason with the weapon of kindness edged with the severity of courageous example. We thank him for his work. He has earned the respect of every Masonic student and the gratitude of all his colleagues.

Most Worshipful JAMES EWEN EDMISTON was elected Grand Master; Right Worshipful THOMAS MILBURNE REED was re-elected Grand Secretary.

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## WEST VIRGINIA—1888-89.

PROCEEDINGS of a Special Communication of Grand Lodge, held in the Lodge-room of Longdale Lodge, No. 14, at Gilkeson, West Virginia, December, 1888, for the purpose of publicly constituting and installing the officers.



Right Worshipful GEORGE DAVIS *as* Grand Master ; Right Worshipful JAMES M. JESSE *as* Grand Secretary.

We at least are gratified that the Brethren who were officially connected with these *public* ceremonies were not the duly-elected Grand Officers.

PROCEEDINGS of a Special Communication of Grand Lodge, held in the school-room, at Linden, Roane County, West Virginia, April, 1889, for the purpose of *constituting* and *installing* the officers of Linden Lodge, No. 83.

Most Worshipful DAVID P. SWITZER *as* Grand Master ; Right Worshipful I. R. YOUNG *as* Grand Secretary.

PROCEEDINGS of a Special Communication of Grand Lodge, held in the Hall of Moriah Lodge, No. 38, at the town of Spencer, West Virginia, June, 1889, to lay a corner-stone of Moriah Lodge building.

Most Worshipful A. G. BAILEY *as* Grand Master ; Right Worshipful CYRUS A. CRISLIP *as* Grand Secretary.

PROCEEDINGS of a Special Communication of Grand Lodge, held in the Hall of Mt. Nebo Lodge, No. 91, at Shepherdstown, July, 1889, to lay the corner-stone of the Town Hall and Library building.

Most Worshipful GUSTAV BROWN, Grand Master ; Right Worshipful A. D. BARR *as* Grand Secretary.

PROCEEDINGS of a Special Communication of Grand Lodge, held in the Hall of Elk Branch Lodge, No. 93, at Duffields, West Virginia, for the purpose of laying the corner-stone of the Episcopal church.

Most Worshipful GUSTAV BROWN, Grand Master ; Right Worshipful GERRARD D. MOORE *as* Grand Secretary.

PROCEEDINGS of a Special Communication of Grand Lodge, held in the room now occupied by Deford Lodge, U. D., in Berkely Springs, Morgan County, West Virginia, October, 1889, for the purpose of constituting and setting "to work" Deford Lodge, U. D.

Most Worshipful E. G. BARTLETT *as* Grand Master ; Right Worshipful F. E. WILSON *as* Grand Secretary.

PROCEEDINGS of the Twenty-fifth Annual Communication of Grand Lodge held in the Masonic Temple, at the city of Wheeling, November, 1889.

Most Worshipful GUSTAV BROWN, Grand Master ; Right Worshipful Past Grand Master GEORGE W. ATKINSON, Grand Secretary.

The Grand Master's address is particularly devoted to details of his annual duty as Grand Master. He reports nineteen Special Dispensations.

The decisions of the Grand Master are very important. The first decides it is not necessary to confer the Past Master's degree on a Brother elected Junior Warden when he has taken it in the Chapter. We should think it was odd for a Senior Warden-elect, as such, to obtain a "degree" of a Past Master, if there is any such "degree."

The Grand Master, under the caption "Decisions," makes this statement :

"Complaint is made by Lodge No. 53, against Lodge No. 9, Richmond, Virginia, that the said Lodge has conferred the degrees of Masonry on I. B. H., who had been twice rejected in Lodge 53, without the knowledge or consent of Lodge 53. I addressed the Most Worshipful Grand Master of Virginia, informing him of the complaint. In his reply he stated that Lodge No. 9 was fully informed of the rejection of the petitioner by Lodge No. 53."

We cannot consider it possible that a Lodge of Free and Accepted Masons anywhere would confer the degrees of Masonry on a candidate who it knew had been twice rejected in a lawfully-warranted and duly-constituted Lodge of Free and Accepted Masons while that rejection was a fact of record. If this be so, then there can be no justification for such action on the plea that the "doctrine of perpetual jurisdiction over a profane is not recognized in the Grand Jurisdiction of Virginia."

That question has nothing whatever to do with the violation of Masonic law as reported by Grand Master GUSTAV BROWN, of West Virginia. We think an examination of the facts should be made, and, if found as stated, the Grand Lodge of West Virginia should vindicate its rights. It is too serious a question to be permitted to pass without action by the Sovereign Grand Lodge of West Virginia.

PROCEEDINGS of the Annual Communication of Grand Lodge, held in the Masonic Temple, at the city of Wheeling, November, 1889.

The first business was the election of Grand Officers.

The Proceedings of this Communication are very interesting. We do not see any special matter that needs notice.

Our esteemed Brother Past Grand Master ATKINSON, Chairman of the Committee on Correspondence, presented his report. After careful reading of this most able and thorough paper, we were rejoiced to feel that Masonic knowledge, the ability to both understand and teach Masonic law, familiarity with the duties his work enjoins, and the admirable discharge of those duties give to his report a value which the thoughtful student of, and the active participator in, Freemasonry alike must commend.

Most Worshipful FRANK BURT was elected Grand Master; Right Worshipful Past Grand Master GEORGE W. ATKINSON was re-elected Grand Secretary.

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## WISCONSIN—1890.

PROCEEDINGS of the Forty-sixth Annual Communication of Grand Lodge, held in Kilbourn Hall, at the city of Milwaukee, June, 1890.

Most Worshipful MYRON REED, Grand Master; Right Worshipful JOHN W. LAFLIN, Grand Secretary.



The Grand Master in his annual address says,—

“Thankful to Almighty God for the many mercies vouchsafed to us during all our lives, and mindful of the many blessings that have marked the year now gone, let us invoke His guidance in the labors in which we are now about to engage, and ask a continuance of that good providence and loving-kindness, and of that peace and harmony which have so greatly added to our prosperity in this Grand Jurisdiction, and which have put us under an additional weight of obligation to Him ‘who doeth all things well.’

“When we consider how free we have been from that contention and discord that has prevailed to some extent in some of our sister jurisdictions, we certainly have just cause to feel thankful, and to pray for a continuance of those Masonic blessings which are the strength and support of our institution.

“We would at this time commend the Brethren of this Grand Lodge for the zeal and fidelity they have manifested for the best good of our order, and especially for that care and scrutiny which they have exercised in the selection of material for the building of our Masonic edifice.”

The reported decisions of Grand Master REED are out of the usual line of Masonic rulings because of the singular questions propounded. We give examples:

“A Master Mason in good standing ceases attendance at his Lodge and commences to attend the Catholic church.

“After about a year he goes to the bishop and priest and renounces Masonry, and declares he has severed his connection with the Masonic Lodge, and boasts to the members of the church generally that he has withdrawn from the Lodge. During all this time he holds his membership in the Lodge, pays his dues, and states to the Secretary that he intends to keep them paid, and that he joined the Catholic church for a purpose.

“Does such conduct justify charges which, if proven, would sustain a sentence of expulsion?”

“*Answer.*—A man guilty of such conduct is a liar and a hypocrite, and should be treated as such. As a Mason he has forfeited his right to the privileges of Masonry. A Mason should be a good man and true, and strictly obey the moral law.

“Charges are made against a Brother who is a member of a Lodge made up of Germans, and a Masonic trial is to be had.

“1. Has the accused the right to demand that the proceedings be conducted in the official language of the Grand Lodge,—that is, in the English language?

“2. Has he the right to demand that the proceedings be reduced to writing in full, by question and answer?

“3. Has he the right to demand a change of venue if he is satisfied that a majority of the members are prejudiced and that the Worshipful Master will not give him a fair trial?

“4. Has he the right to demand that each member be specially invited or summoned to attend the communication at which the trial is to be held?

“*Answer.*—1. The Worshipful Master is to decide all questions of practice and admissibility of evidence, and he would have the *power* to decide whether the proceedings should be conducted in the English or the German language.

“2. The proceedings must be reduced to writing and preserved, but the Master has the right to say whether by question and answer or in narrative form, or how. It is within the exercise of his power and prerogatives as Worshipful Master.

“3. No.

“4. No. The members are to be notified as in any other case, and the trial to be had at a special or regular communication, as it may be ordered.”

These must suffice.

The report of the Grand Master on new Lodges constituted is florid. He describes the dedication of the new Masonic apartments of the various Masonic bodies at Fond du Lac. Past Grand Master ELLIOTT was the orator of the day. “It was a gala day for Fond du Lac,” says the Grand Master. “In the evening there was a banquet, at which five hundred Masons and



their ladies were present. The pleasures of the day ended with a grand ball."

The Grand Lodge of North Dakota was recognized.

The sum of three hundred dollars was contributed to the Johnstown sufferers.

He pays a just tribute to the ability, zeal, and industry of Right Worshipful Brother DUNCAN MCGREGOR, Chairman of the Committee on Correspondence. It is not often that Chairmen of these Committees receive approbatory mention of their services in the Grand Masters' annual addresses.

Worshipful Brother GEORGE T. PHIPPS, of Wisconsin Lodge, No. 13, presented to the Grand Lodge the portrait of Past Grand Master H. L. PALMER. Whereupon the Grand Secretary stated that he felt pride in the new Masonic head-quarters which had now been provided, and that upon its walls were hanging the pictures of every Grand Master Wisconsin had had since its organization, except one. He therefore offered the following resolution: "*Resolved*, That Past Grand Master GABRIEL BOUCK be unanimously requested to procure a picture of himself and present it to the Grand Lodge, to be hung up with the other Past Grand Masters;" which was adopted.

The Grand Lodges adopted a report of the special committee directing the Grand Master, in all cases where he shall deem it expedient, to grant dispensations to enable "the order of the Eastern Star to hold Chapters in Masonic Lodgerooms."

We cannot agree that this is wise.

It was also resolved that during the year "fifty-days-schools of instruction" be held.

Wisconsin fortunately was wise enough to vote down a proposition that the Grand Masters and Wardens shall not be eligible for re-election.

Right Worshipful DUNCAN MCGREGOR, Chairman of the Committee on Correspondence, made his annual report. It is not voluminous. The labor expended doubtless cost our Brother time and thought. It is well done. He does not elaborate his view on any special question noticed in the reports



of other committees. He is content to refer to what is practically important. This he does with judgment. His notion of such a report is given in his "conclusion," where he says, "The work has been undertaken for the purpose of giving our Brethren in Wisconsin some idea of what the Fraternity is doing in other Grand Jurisdictions." He has fully accomplished this purpose.

Most Worshipful N. M. LITTLEJOHN was elected Grand Master; Right Worshipful JOHN W. LAFLIN was re-elected Grand Secretary.

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## WYOMING—1889.

PROCEEDINGS of the Fifteenth Annual Communication of Grand Lodge, held in the Hall of Mount Moriah Lodge, No. 6, at Green River, December, 1889.

Most Worshipful WILLIAM DALEY, Grand Master; Right Worshipful WILLIAM L. KUYKENDALL, Grand Secretary.

The Proceedings of the Grand Lodge at its sessions are remarkable. The Committee on Appeals has no case on which to report. The Committee on Jurisprudence has no question of Masonic law to decide. The Grand Master has had but *one* decision to make.

The only matters requiring Grand Lodge action were exclusively of details on domestic matters, and very few of them.

Right Worshipful W. L. KUYKENDALL, Chairman of the Committee on Correspondence, made his annual report. It is brief, but fully covers the questions he felt called upon to notice. His ability is shown in the concise treatment of these questions. We regret that Pennsylvania's Proceedings were not received by him.

We quote the "Standing Resolutions" of the Grand Lodge :

*"Resolved*, That all Masons belonging to Lodges in this jurisdiction are forbidden to knowingly hold any Masonic intercourse

with any Mason belonging to a Lodge under the jurisdiction of the Grand Lodge of Hamburg, or to any Lodge holding a charter from said Grand Lodge; and any Brother doing so shall be subject to the highest Masonic penalties.

“December, 1874.

“*Resolved*, That all Masons belonging to Lodges in this jurisdiction are forbidden to knowingly hold any Masonic intercourse with any Mason belonging to a Lodge under the jurisdiction of the Grand Orient of France, or to any Lodge holding a charter from said Grand Orient; and any Brother doing so shall be subject to the highest Masonic penalties.

“December, 1874.”

Most Worshipful LEROY S. BARNES was elected Grand Master; Right Worshipful WILLIAM L. KUYKENDALL was re-elected Grand Secretary.

THE PROCEEDINGS of the following Grand Lodges—viz., Delaware, Indian Territory, and Kentucky—were sent to the printer too late for the usual classification. We have directed this note to explain their omission from their appropriate place.

R. V.

ST. JOHN'S DAY, December, 1890.

### DELAWARE—1890.

PROCEEDINGS of the Eighty-fourth Annual Communication of Grand Lodge, held in the Masonic Hall, at the city of Wilmington, October, 1890.

Most Worshipful JAMES S. DOBB, Grand Master; Right Worshipful WILLIAM S. HAYES, Grand Secretary.

The Grand Master delivered his annual address. After some reports of minor interest as to his official action, naming Grand Representatives received and appointed, the Grand Master remarks, under "Decisions," "To the credit of the subordinate Lodges, I have had but very few decisions to make or questions to answer." He, however, reports his decision that we cannot receive an applicant into the Fraternity who refuses to swear, but will affirm.

Grand Master DOBB reports that he has visited every Lodge in his jurisdiction at least once during the past Masonic year. There is another instance of "a release;" for the Grand Master says, "By request, on July 14, 1890, I released Mr. W. E. KNOWLES to the jurisdiction of the District of Columbia after receiving the consent of Temple Lodge, No. 9." Queer way of doing it, whatever it may be.

The Grand Master reports the Lodges as joint occupants, with non-Masonic bodies, of a Lodge-room. He desires this to end. The efforts made by the Grand Master to secure "uniformity in work" are likely to reach the desired results.

In our experience the surest way to secure uniformity of work



in all the Lodges of any jurisdiction is to establish schools by the authority of the Grand Master, subject to his supervision, and the detail of competent teachers to instruct. Then Grand visitations and Grand Lodges of Instruction by the Grand Master and Grand Officers will test the success, or show the reason of failure. The remedy then is easily applied.

It must be observed that the essential instruction, the proper teaching of the symbols and their Masonic meaning and direct relation to the Ritual, can only be *orally* imparted. A printed Ritual is impossible, and any pretence of one is a fraud on the Craft.

Grand Master DOBB has proved to be a conscientious, earnest, faithful workman.

Reading the Proceedings of the Grand Lodge, we did not notice any subject of interest to the general Craft. It was apparent that the Grand Lodge was earnest in its efforts for the best interests of its jurisdiction, and its action was conservative, and the legislation enacted was limited to the actual necessity of the subjects considered.

Right Worshipful LEWIS H. JACKSON, Chairman of the Committee on Correspondence, presented his report. The Proceedings of fifty Grand Lodges were reviewed.

Our esteemed Brother has well done his work. Not too elaborate in his reviews, he touches on important matters. He shows discretion and discernment. When he feels it proper he gives candid criticism. We confess to gratification on reading carefully, as we have, this capital report. Of course it was expected that our esteemed Brother would never fall below the high standard he has made for himself, and this report proves the expectation realized.

Most Worshipful JAMES S. DOBB was re-elected Grand Master; Right Worshipful WILLIAM S. HAYES was re-elected Grand Secretary.

## INDIAN TERRITORY—1890.

PROCEEDINGS of a Special Communication of Grand Lodge, held at Tahlequah, June, 1890.

Most Worshipful F. H. NASH *as* Grand Master; Right Worshipful DE WITT WILSON *as* Grand Secretary.

The Communication was held to dedicate the new Hall that Cherokee Lodge, No 10, had erected for its use.

PROCEEDINGS of the Sixteenth Annual Communication of Grand Lodge, held at Muskogee, Muskogee Nation, November, 1890.

Most Worshipful LEO EDMOND BENNETT, Grand Master; Right Worshipful JOSEPH SAMUEL MURROW, Grand Secretary.

Grand Master BENNETT delivered his address. We have read this paper with very great attention. We admit we had fears lest the location, surroundings, and character of the material applying for membership in Lodges in this outpost of the Fraternity might endanger the rigid enforcement of Masonic law. But it is but justice to say, after the careful examination of Grand Master BENNETT's address, that he is entitled to the respect, confidence, and admiration of the Craft everywhere.

A more able, conservative, sound exposition of Masonic law is rarely met with in any address of any Grand Master. We beg leave, here and now, to tender to Grand Master BENNETT our unfeigned, sincere, and earnest thanks for his most interesting address. He is sound in Masonic law. He has the courage to say what it is. He is too devoted to the principles and Landmarks to permit them to be violated in the jurisdiction over which he presides and on which he confers high honor.

We quote only one or two sentences of this address to prove the real value of all of it. In that sparsely- and newly-settled country any Masonic occasion on which the members could reasonably expect to bring their wives would be the constitution of a Masonic Lodge. Indeed, in the highest society which civilization claims as the result of its influence, female curiosity is



alive and not easily satisfied. Yet in Oklahoma District, in the town of Guthrie, located in a wild prairie of five years ago, Guthrie Lodge, No. 35, was constituted. Hear the Grand Master. He says, "This was an occasion long to be remembered by all who had the good fortune to be present. . . . The *ceremony was private* in the early evening, but about eight o'clock the Lodge-room was quite overflowing with the mothers, wives, sisters, and daughters of our Guthrie Brethren, and after an hour or more of social intercourse, we repaired to well-laden tables and spent a couple of hours or more in eating, talking, and banqueting."

We do not believe Past Grand Master DRUMMOND, of Maine, could ever have written such a description of the law of Masonry first obeyed, and the law of hospitality held waiting till the proper time for its application. Maine would, we fear, have performed all the *ceremony* in public.

Grand Master BENNETT remarks, in his address, that "some of the questions asked of your Grand Master are examples of such stupidity that it would be unjust to the Grand Lodge to report them." We delight to hear such a criticism, for if all Grand Masters would state their experience, they would confirm the truth of Grand Master BENNETT's statement.

The wise, clear, and sound views of Grand Master BENNETT on "Cerneauism" are worthy of the highest commendation.

He refers to the "uniformity of work" in his jurisdiction, which he hopes will be thoroughly considered by the Craft in Indian Territory, and strenuous efforts made to teach the Ancient Work to the Lodge officers.

"Lodge trials" receive serious notice. The Grand Master says, "The few trials which have occurred in our constituent Lodges during the year have done much to create discord among the Brethren." To imitate law-court methods is condemned, and the Grand Master truly says, "A Masonic trial conducted after the form of court trials is a farce."

We have ever maintained that Masonic Lodges can only try for Masonic offences, and the procedure is Masonic, the law is Masonic, and the punishment is Masonic,—all, in letter and spirit, Masonic.



The "Past Master's degree" is hustled out of the jurisdiction of Indian Territory. Thanks !

We have devoted some time to the consideration and notice of Grand Master BENNETT'S address. It is a most admirable paper, and our only regret is that we cannot extract much of what he has written. It would be of service to any Grand Lodge jurisdiction.

We read the following in the report of the Committee on Appeals and Grievances: "Masonry is not a collecting agency. It does not promise to do what the ordinary laws of our country are especially framed for." We wish every Lodge would read this and act on the principle it asserts, which is wise, true, and incontrovertible Masonic law.

We come now to the report of the Committee on Correspondence. It seems that Right Worshipful Brother MURROW and Right Worshipful Past Grand Senior Warden ROBERT W. HILL are both of this Committee. The Grand Lodges reviewed by Brother MURROW are marked by "M," therefore Brother HILL is the author of those not so designated. The report is worthy of its authors. They have just reason to be satisfied with their work. While some of the reviews are not elaborate, they contain all that is necessary to understand the text and its purpose. When it need be, fuller reports are made, but there is a just discrimination, and the whole report is excellent. We beg to offer to Brother HILL our sincere thanks for the notice of Pennsylvania, because we learn from it that the Craft in Indian Territory are as earnest in seeking "Masonic Light" as any Brethren of older Grand Jurisdictions. We feel rejoiced at the statement. We accept it with deep and sincere gratification. Brother HILL will permit us to offer him our testimony of respect and esteem.

Most Worshipful LEO EDMOND BENNETT was re-elected Grand Master; Right Worshipful JOSEPH SAMUEL MURROW was re-elected Grand Secretary.

With due regard to propriety, we cannot refrain from congratulating the Craft in Indian Territory that these distinguished Brethren have been continued in their stations.

## KENTUCKY—1890.

WE HAVE RECEIVED an advance copy of the Proceedings of Grand Lodge at its Ninety-first Annual Communication, held in the Masonic Temple, Louisville, October, 1890.

Most Worshipful WILLIAM WHITLOCK CLARKE, Grand Master; Right Worshipful HENRY BANNISTER GRANT, Grand Secretary.

The Grand Master's address is a very interesting, able, and important paper. It deals with subjects of deep interest to his Grand Lodge.

The decisions of the Grand Master are of more than ordinary value, by reason of the variety of questions submitted. We do not understand the principle decided in No. 10. We cordially agree with No. 25.

There are fifty decisions reported by the Grand Master. It is not possible to examine all of them. We cannot agree to Decision No. 8,—“The Past Master's degree is a part of the ceremony of installing the Master of a Lodge.” We cannot understand what is meant by the Past Master's degree.

The Committee on Appeals made a report. We find that the reasons for appeal in all Grand Lodges often rest on the idea of the accused, but neither the law nor the facts may be cognizable by Masonic law.

Right Worshipful J. W. STANTON, Chairman of the Committee on Correspondence, recognized North Dakota. His annual report is not printed in the pamphlet before us. We regret this. Our esteemed Brother, we know, has written an able, instructive, and attractive report. He can do it, and surely has maintained his high standing as a Masonic reporter.

Right Worshipful J. W. STANTON made a special report against the recognition of the so-called Grand Lodge of Vera Cruz. The Right Worshipful Brother is unfavorable to recognizing any Masonic bodies claiming to be Masonic in the republic of Mexico at present. We most earnestly congratulate our distinguished Brother that he so speaks on this question. It is

not possible to know what such Masonic bodies are, or may be. It is too soon to speculate on the subject.

The Proceedings of the sessions of Grand Lodge are of interest to the Fraternity. The Right Worshipful Grand Secretary has had an arduous labor in preparing this advanced copy, for which we tender him our sincere thanks. We fear the full report will not reach us in time for notice.

Most Worshipful CHARLES H. FISK was elected Grand Master; Right Worshipful H. B. GRANT was re-elected Grand Secretary.

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## CONCLUSION.

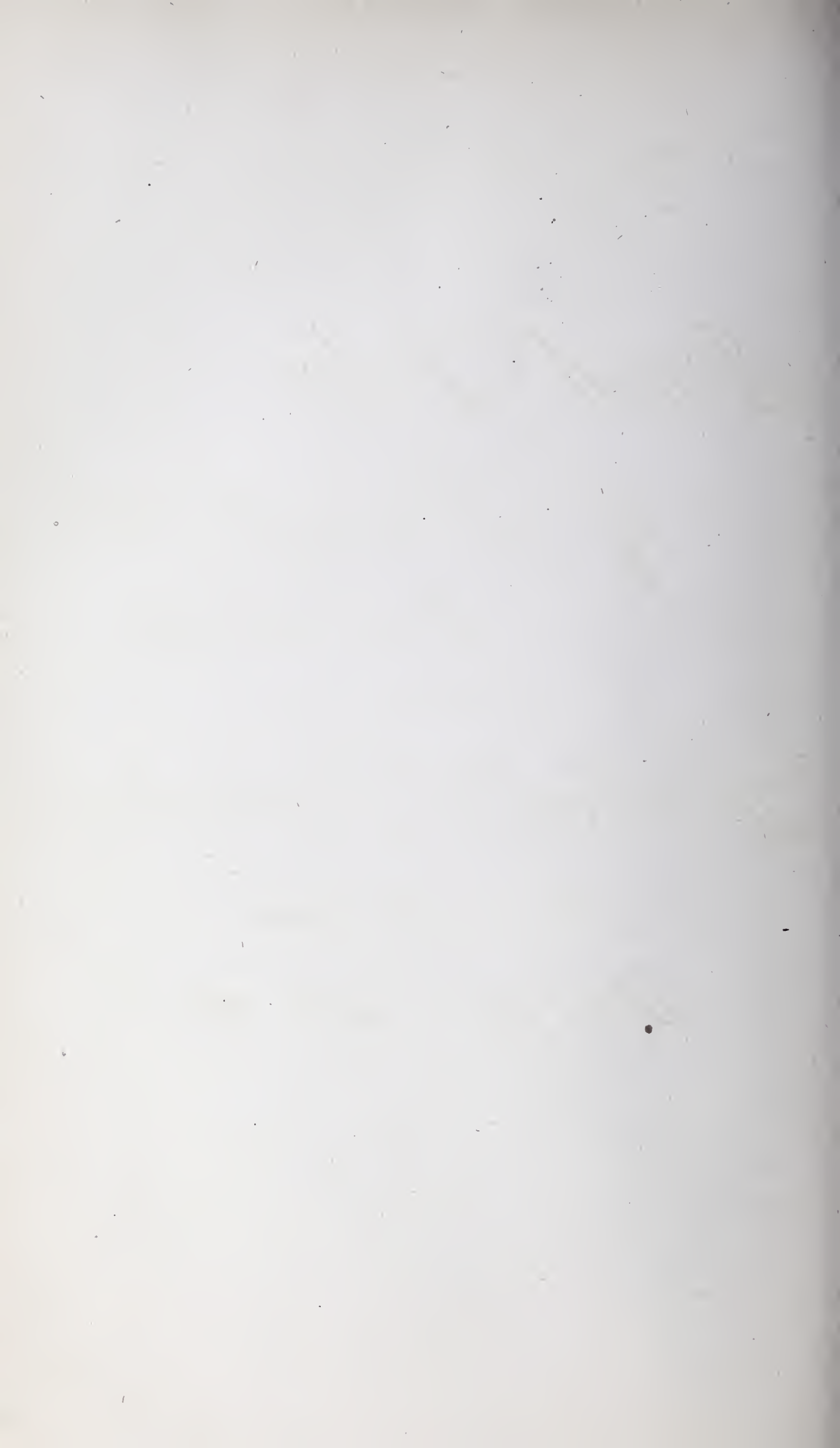
*We feel mortified that it is apparent that many defects exist in this Report,—more than it has been our good fortune heretofore to permit. But our beloved Brethren will be less severe in their criticisms when the difficulties through which we had to labor are suggested; it is needless to explain or describe them. A few hours only during seven weeks could be commanded for our work. These hours were taken from days and nights absorbed mostly by public duties.*

RICHARD VAUX, Past Grand Master,  
*Chairman of Committee on Correspondence.*

MASONIC TEMPLE, PHILADELPHIA,

St. John's Day, December, 1890.





Grand Lodge  
of Pennsylvania,  
F. and A. M.

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Abstract & Proceedings  
During the Year  
A. L. 1890 - A. J. 1890





















